THE UNITARIAN

MAY, 1907

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BY GEORGE H. BADGER

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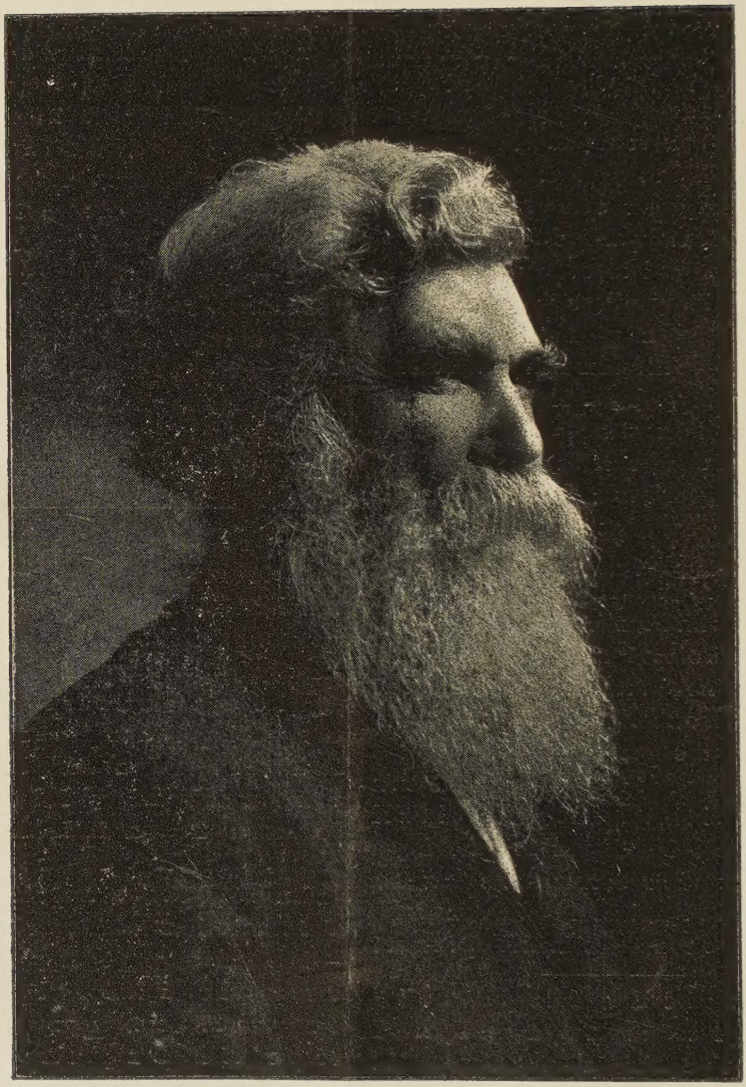

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Minister of All Souls' Church, Chicago, Illinois

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Entered as second-class matter January 4, 1907, at the post office at Sidney, New York, under the Act of Congress of March 3, 1879.

WE are glad to present as our frontispiece this month the vigorous countenance of Jenkin Lloyd Jones of Chicago. He is a man who has been doing Unitarian things in a Unitarian way for many years, and his reasons for not liking the Unitarian name or caring to use it very much is (may we venture the paradox) very Unitarian-like indeed. We all love to do him honor and respect his splendid work, and hope that all that he has builded may abundantly prosper, world without end. We on our part are perhaps rather vehemently denominational, and fond of the Unitarian name to the point of eagerness, only because we believe in such things as Mr. Jones is doing and preaching and being, and want to make our fellowship of churches focus to efficiency on the ideals and convictions that condition such achievement—Freedom, Fellowship and Character in Religion, and the unfettered law of the two great commands of love to God and love to man.

It appears that Unitarians and the "Liberal Orthodox" people (or advocates of the "New Theology" as it is termed in England) have suffered from a cruel ignorance of one another's cardinal position. Both have made the doctrine of the Immanence of God the central faith in their gospel, each party believing itself to have monopoly of a great idea which all outsiders could but

dimly comprehend. The editor of the London organ of the New Theology dispatched in haste his solicitor charged with threats of a libel-suit to the hapless Unitarian clergyman who hinted fellowship between them, because of this yawning difference of position regarding "Immanence"; Dr. Campbell wards off the horrid accusation of Unitarianism by the same protest of distinction; and a Baptist clergyman in Chicago in an excellent address on our differences published recently in *Unity* discriminates by the same line of demarcation. Of course we on our part know better; but in turn are surprised to discover so many folks outside of our ranks who share this fundamental faith so completely.

May the New Theology grow; undoubtedly it is founded on a great truth and has the advantage of a dominant note of affirmation. Only as it grows, may it outgrow its panicky fear of being mistaken for Unitarianism, or else learn more adequate ways of repelling the charge. It is futile for instance to find escape by insisting that Unitarianism shall be defined always in terms of what it used to be. We admit that Unitarianism used to be somewhat Arian, deistical and transcendental. But then New Theology used to be—Orthodoxy. Its relation to its past is precisely like our relation to our past except that practically the whole body of Unitarians have moved forward together, so that there is no need of talking about the *New* Unitarianism because there isn't any other kind. For who shall be discourteous enough to say that New Orthodoxy is simply Old Unitarianism in a changed generation?

Emmanuel Church, Boston, (Episcopalian) is trying to prove its efficiency as what one of its workers has called "A Clearing House of Sorrow", through a new form of church activity. Not only the doctor of divinity but the doctor of medicine is enlisted in this ministry; and people who are suffering in mind or body through results of worry, anxiety, great sorrow or affliction of any form are invited to come to the parish house any week-day morning where either a man of medicine or of spiritual ordination may be freely and intimately consulted. Wisely administered we believe that this undertaking may prove of noblest service. Very much of what we call disease has mental or nervous origin; not a little of spiritual unrest has physical basis; and the sympathetic counsel of wise friends who understand alike the laws of hygiene and moral sanity may bring healing in more ways than one. This church has also established a class in Tuberculosis and instituted a Public Health Conference for Wednesday evenings. Some phases of the work may not seem to us so rational as others perhaps, but the ideal behind it all is very good. This is the better application of the theories of Christian Science, and the church is not making a mistake when it enlarges its ministry to such practical usefulness.

Somebody made a mistake last month. Perhaps it was a much-beset printer in Sidney, perhaps a patient proof reader in New York, or possibly a gentle stenographer in Boston, or even the man who finds time to write only when he ought to be sleeping between days of strenuous activity. At any rate Mr. William Channing Brown was made to say something about the Middle States

churches which he did not mean to say at all: namely that the aggregate of their gifts to the A. U. A. last year was only $2300. The number should have $12,000, while the expectancy for this year, he said, is $30,000. We do not worry much about past records, so anxious are we to make present and future records worthy, but we prefer to be accurate and crave the indulgence of our readers for this error.

It is good that so many able and devoted laymen have been found ready to serve as Directors of the A. U. A. The board will always need the business sanity that such men only can bring. At the same time we urge the importance of a fair representation of ministers, too, and deplore a tendency to decrease the number. While lacking business training, our ministers are more intimately acquainted with church conditions and needs, and naturally have more focussed enthusiasm for missionary enterprise, and are better placed to bring expert and independent judgment to problems of denominational administration, where the average layman may easily defer to the judgment of executive officers and clerical friends too frequently. Neither class of directors can be spared: but is it wise always to give the layman the benefit of the doubt, when marking your nomination ballots? We know of one case where a layman accepted nomination only because he felt sure that an able clergyman would be elected in his stead, and his name simply filled out the ticket. But the life-members' habit of "always preferring laymen" prevailed, the services of the experienced clergyman were lost—and the layman has not been able to attend a single board meeting since election. It would be unfortunate to have this happen too often.

INSTALLATION SERVICES.

To what degree does the prevalent method of installing ministers over Unitarian churches meet our modern ideals of religious fitness? We inherit our custom from Puritan Congregationalism, abhorent of "forms" and insistant on "fellowship." We persist in a survival of an age when the chief business of worship was to preach or be preached to; and not a sacrament or a prayer, but a sermon was considered the vital core of a well-ordered religious service. The Installation service multiplied this method of holiness to meet the importance of its occasion. The principle of ministerial fellowship was emphasized by inviting neighboring clergymen in, and the terms of fellowship made practical by enlarging the "homeletic opportunity", congregation, candidate and the visiting stranger being made in turn the objects of edification. To the minister being installed was consecrated for once the Puritan's sanctification of much listening—in fellowship with his people; with but this variation, that the sacrament of his sacrifice was performed in the eyes of the people, and usually attended by poorly disguised embarrassment of spirit and awkwardness of flesh.

An Installation service may be viewed from two points of view: as a service of vital spiritual significance,—the deepening through fitting acts of public worship of a sense of high responsibility and opportunity on the part of a minister and congregation beginning together

a new pastoral relation; or as a service of shrewd practical strategy, taking advantage of a convenient opportunity to call the attention of a community or neighborhood to the work of the particular church concerned, by means of a public demonstration.

Neither of these view-points involve anything necessarily unworthy, though one may seem worthier than the other. In most cases perhaps both conceptions are rather shrewdly blended yet one may feel that success according to one view-point may stand in the way of completest success according to the other. According to the view-point of the lower ideal it is important to gather together as many "notable" men as possible; yet to have the sermon preached by a minister of multitude-attracting repute; to have the various "charges" forcefully and attractively presented as platform features, with happy mingling of relaxing humor and straight-flung brilliancy of edification, to have things said to the minister installed that shall react wholesomely on the overhearing congregation, and to have the whole impress a large gathering of people (a goodly proportion of whom are hoped to be visitors) with the real value and substance of the particular ecclesiastical institution in whose name the services are conducted.

Now we confess that in hours of our austerest ideals we sometimes dream of an Installation service different from this: which might have more dignified spiritual efficiency, if less palpably successful as a "demonstration"; a service in which we would frankly throw overboard our Puritan predelection for preaching as a means of grace; a service in which the element of worship is more positively accentuated. Not a frozen and fettered "ritual of the ages", necessarily; and yet a service in which the congregation and their newly accepted minister could express in well-selected words of responsive aspiration and prayer and rational vow their common sense of shared consecration and opportunity, and then a single sermon from the right lips could worthily bear the whole homeletic message of the hour; the prayer of Installation still be kept the consecrating heart of the service, only better emphasized by the simplification of other parts; the superfluous "Charge to the Minister" discarded as an impertinence under modern congregational views of things; the expression of fellowship made more simple and dignified and less homeletic, a greeting from the congregation perhaps, also made brief and dignified; the "Charge to the People" abolished as a tiresome survival much better replaced by the congregational service of responsive prayer and vow mentioned above; and the minister's embarrassed attitude of gaped-at "listening" allowed to pass unto the realm of pale and amusing memories.

Yet he must be reckless who would dare urge such thorough-going reforms all at once, in a service hedged in by so many time honored traditions. May it be well to note, however, that not all of our Unitarian churches actually are of the Puritan congregational line; a notable number, outside of New England, by adoption only enter into the heritage and bow beneath the yoke of consecrated tradition. But admitting still the spell of whatever 18th century congregational inheritance demands our tender reverence, are there not some

reforms in public Installation which may prove feasible and in good order?

In the first place, is it not a cheapening of a very significant service to allow a too obvious desire of having "as many ministers as possible included" dominate the program? Fellowship is a noble instinct and variety has some advantages in every public function; but both may run to frivolous excess. The swelling of the program by having this "neighbor" announced to read a hymn; another to read a notice, and another to offer a superfluous closing prayer (and so on) may give a woeful sense of "dilution" to the dignity of the occasion, through suggested suspicion that "fellow-ministers" are flattered by having shreds of attention thus shown them, or are hurt when such crumbs of recognition are withheld. We urge for the dignity of compact simplicity even at the expense of ostentatious fellowship. The really impressive service must not be long and must not have its accent of seriousness frittered away by multiplicity of participants.

Then we urge without reserve for the abolition of the part known as "Charge to the Minister." Our clergy are presumed to have received proper parochial instruction at Divinity School, and brotherly advice is much better given in private than in public. In the majority of cases the "charge" is important solely for what the congregation gets out of it; and in nine cases out of ten the minister "charged" looks silly rather than edified while the performance lasts, and the speaker scores success only to the degree in which he gives evidence of a chastened sense of humor.

For the rest, if the "distinguished preacher" who is always invited to give the sermon would only remember oftener that other things are to happen besides his part, and reduce his high thought to not over a half-hour's space of utterance and take more pains to make his theme have something to do with the case, many installation services would gain in value; and if we were sometimes spared a lagging trail of "Addresses of Welcome" from community miscellanies, an essential unity of impression would better stand. One is tempted also to say things about the ornamental music of the church choir which must always be taken into reckoning, and is costly of time if not of nerves. But so long as the spell of the "Quartet" remains upon us we must doubtless submit to their stated encroachments upon the real business of the church with as much patience as possible, praying only for some modicum of good taste and restraint of individual ambition on these particular occasions.

The Vision

BY CORINE L. ROSE

Far above the mountain height
Christ beheld the vision bright,
Deepest shadows fled away,
Glorious rose the new born day
That will be when war shall cease,
When through all the world is peace.

Then, at last, in church and state
Love shall rule instead of hate,
Creeds no more enslave the soul,
Nor the sons of God control,
Truth shall be the guiding star,
Leading onward from afar.

Not in cloisters cold and drear
Does the sunlight warm appear,
But beneath the open sky
May the vision bright draw nigh,
May be found the living Word,
May the voice of God be heard.

The Better Religion Coming

BY REV. J. T. SUNDERLAND

THE better religion coming will be more practical than that of the past. It will live more in this world, and less in speculations and dreams and anxieties about what there may be beyond this world I do not mean that it will be indifferent to the great and inspiring thought of immortality. On the contrary, it will cherish that great faith as one of its most precious treasures. But it will see that the true way to prepare for the hereafter is to live a right life here and now.

It will understand with Jesus that what we sow we shall reap, not only in this world but in all worlds. It will be mightily in earnest, as Jesus was, to build up the kingdom of heaven on the earth. And it will be wise enough to know that the way to build up the kingdom of heaven on the earth is to fight down ignorance, and build up knowledge; to fight down slavery and build up freedom; to fight down wrong and build up right; to fight down vice and sin, and build up virtue and righteousness. Therefore, it will be mightily interested in all such practical matters as schools and education, and civic order, and the putting of conscience and moral principles into politics, and temperance, and the suppression of betting and gambling, and the remedying of race and class injustices, and the abolition of war, and all other movements and reforms the aim of which is to dry up the dark streams of evil and crime and suffering in the world, and to lift up men, communities and nations to higher planes of moral life.

In such practical ways as these the better religion coming will descend out of the clouds of selfish speculation as to how to save its own soul, and set about the urgent task of doing what it can to benefit others and to regenerate the world.

Still again: The better religion, which the twentieth century will welcome, will be a more glad and bright and hopeful religion than most of the religion of the past has been. Calvinism and indeed the old so-called orthodoxy in all its forms is a religion of despair. According to its teachings, at the very beginning of human history the most awful catastrophe possible to be conceived of overtakes the race. The whole world becomes ruined and lost. True, a plan is devised whereby a little wreckage may be saved. But still the great majority of human beings are to to be lost forever. With such a conception of the world and of man's past and future, is it any wonder that religion has been shrouded with gloom? But, thank heaven, at last all this dark and terrible nightmare of a fallen race and a ruined world and endless torments, and a God that could plan anything so horrible, is beginning to pass away as a thing of the night, and the morning of clearer seeing, and consequently of hope, is rising on men's vision.

Thus religion is beginning to be transformed from a sad thing into a glad thing, from something bitter into something sweet, from a wail to a song. We are beginning to see that God's plans have never broken down; that this world is a part of our Father's house; that man is His child; that the whole history of the world is but a history of the divine education of the human race; and that what we have a right to expect beyond the grave is not vengeance and horror, but right and justice and love, and the carrying on still farther of God's great and eternal plan for the education, advancement and happiness of His children.

With such a glorious faith as this at its heart, how can the coming religion be anything else but bright and glad; a religion with eyes open to see and

enjoy the beauty of the world; a religion to fill all life with courage, and strength and span the grave with the rainbow of eternal hope?

Another point I must not fail to call attention to: The better religion coming will be a consistent and an honest religion. It will not willingly ride two horses; one truth, the other superstition; one, that thought of the Bible and religion and God which modern science and modern knowledge justify, and the other, that medieval thought of these which is outgrown and ought to be laid aside. It will not use old words in new senses, when it knows that it will be understood as using them in the old sense. It will not preach a liberal sermon to-day and an illiberal one next Sunday; or a rational sermon in the morning and an irrational one in the evening. It will not accept modern thought in the pulpit and reject it in the Sunday School and the prayer meeting. It will not, as I recently heard, preach a sweet, broad, helpful sermon and sandwich it in between hymns revolting by reason of the bloody and dark theology which they teach. It will not preach a genuinely twentieth century sermon, and precede the sermon with a liturgy absolutely medieval in its theology. No, the better religion coming will be consistent, candid and sincere.

What it says at one time, it will say all the time. What it declares in sermon it will declare in hymn and scripture and liturgy. What it teaches in the pulpit it will teach in the prayer meeting and in the Sunday School and everywhere else. If it gets near views of truth, it will express them clearly; it will not cover them up by the use of old phraseology. As Jesus taught, if it gets new wine it will put it into new bottles, fit to hold it, so that the new wine may be really preserved, and so that nobody may be misled.

This means that the better Christianity coming will refuse to subscribe to creeds, or to support creeds, that it has outgrown. You know it is getting to be one of the commonest of things for persons to belong to churches and to support churches whose creeds they do not believe in. It is getting too common for both ministers and lay people to subscribe to confessions of faith with what are called "mental reservations." But what is a "mental reservation?" It is a mental untruth. It is a mental deception. It is a mental consciousness of an insincere action. It is a mental consciousness that one does not really believe what by his outward act he says he believes. Think what must be the mental effect of such insincerity. If men may play fast and loose, in other words if they may be insincere in religion, where are we to look for honesty?

When the better religion comes we may be sure it will be honest and sincere in everything. It will encourage no mental reservations and no evasions. It will fly no false flags. If it ceases to believe in an outgrown dogma it will discard it. When it outgrows the theology of the past it will haul down the old flag and run up a better and truer one. When it sees great new constellations of truth rising above its horizons and shining with new and glorious light in its skies, it will avow the fact frankly and in language that all men can understand.

Once more, and perhaps most important of all: The religion which is coming will be a deeper religion than the past has known—a religion which cares less for the superficial and unimportant things and more for the central, vital things; and therefore it will be less sectarian. Whence come sectarianisms? As a rule out of the shallower things of religion. Gather together a hundred different Christian sects and you shall find them, if they are really honest and sincere, believing very nearly alike with reference to a majority of the really deeper and more vital things. The great things that really touch men's lives—and which lie at the heart of religion—men do not fight over. It is when they come into the presence of

those things which, comparatively speaking at least, are the tweedledums and tweedledees that they begin to draw swords, and take sides and split up into theological factions.

Yes, I repeat, a better religion will come—is already coming—to the world. Many persons are afraid and cry out in alarm at its approach. But there is no cause for alarm, but rather reason for great joy. For the new religion turns out to be—what? Simply the Christianity of the Golden Rule, of the Lord's Prayer and the command of love to God and man, which Jesus taught—this brought back to men once more after its long banishment, and quickened into new life to bless and save the world. The new religion turns out to be none other than the dear old Christianity of our fathers, but now purified from its corruption, purged from the outgrown theologies which the dark ages of the past have fastened upon it—enlarged and adapted to the living, practical needs of to-day, and its windows thrown open to all the growing light of God!

The Spirit and Habit of Prayer

BY FRANK C. DOAN, Professor of Theology at Meadville Theological School

WE are often told that many men in these days have lost the habit of prayer; that they have long since ceased to feel its sweet spirit upon them. If they pray at all it is an external mood, public, perfunctory, formal. And even in their private approaches to God, when they leave behind for the moment the familiar phrases of the more common prayer and go out freely to meet their God face to face, they pray with a sort of hesitation, wondering all the time whether there is any reality underlying these hesitating and wondering approaches to the home of God. And there results for such men, even in their secret communings with God, a fatal checking. The impending experience of the living God is gone, it may be, never to return.

In our school circles we are told that the reason why men don't any longer commune with God is that their science and their philosophy have combined to make such communion impossible. It does not seem humanely possible that the great being set before us in science and in philosophy is really a Father who can and does hear our feeble petitions. And so men of science and of philosophy do no more than acknowledge their dependence upon God, resting in Him, finding renewal, it may be, by retirement into His great infinite heart of love; but they do not utter the childish cry for help, the simple prayer out of a child's direct and daily trials, and errors, and sins, and needs.

Only this last week I read a statement from one of the great scientists of this country in which he says, "Few scientific men can pray, I imagine. Few can carry on any living commerce with 'God'. Yet many of us are well aware how much freer in many directions and abler our lives would be, were such important forms of energizing not sealed up."

I do not know how largely these intellectual pursuits of men are responsible for the loss out of our lives of this liberating spirit and habit of prayer. I only know that there has been a loss not only for the scientist and philosopher but, I imagine, for many of us plainer people here. Perhaps it was in the first instance a sense of spiritual immodesty that led us out of the way and took from us this sweet spirit of

prayer. We felt that surely God knew our needs and our trials much better than we; surely He, if He be infinite God indeed, will answer our wise prayer long before the asking. And so putting our lives wholly in the keeping of the Father, we went about our daily business omitting the evening hour of devotion in which as children we prayed simply and freely to God touching the things—the sins, and errors, and passions of the day just gone by, never to return.

And I for one feel very sure that no man can thus put away this childish sense of God's presence without suffering serious loss to his very belief in God. No man in this external, prayerless belief in God ever finds the living God, the God of real, human life. After all there are only two ways of finding this God who lives and loves in the world of us human beings; and these are both ways of prayer.

One of these is the way the faithful in all ages have always taken. Living their lives from beginning to end in simple trustfulness; finding God's face as familiar as the stars, His presence as certain as the everlasting hills, these saintly ones of the world have spent their days in a kind of perpetual communion with God, not failing for a moment to rest confidently, confidingly in the Father's everlasting arms. I want to say how I prize this constant walking with God, this perpetual turning, which in truth is hardly a turning, but rather a constant looking to the eternal for strength and guidance. Yes, it is a very wonderful sense of God's presence, a sense of communion with God so enduring that all the dark and hard places of the world, one is sure, are not dark and hard at all; they are just places and times of trial and, it may be, of death, out of which every human soul must eventually issue into the light and comfort of God's forgiving and approving Father-face, into the sweet serenity of the caressing Father-arms. This is the sort of walk with God many of the world's greatest thinkers, the world's scientists and philosophers, might take, if only they had faith to believe in this ever present reality of God in every place and time of the world's being and history, It is the walk with God you and I may take if only we will return once more to this spirit and habit of prayer; learning—yes, learning, for it is not easy at first—to pause in the very midst of some very practical, some very world-like occupation, when the temptation to hastiness or ungenerosity is upon us and the heat of passion is tearing us asunder—to pause, I say, in the midst of the human struggle and remember that underlying all the heat and passion of life there is still the great spirit of God in whose presence the narrowing temptation is so frail, its grip upon us of passion so slender that in that very instant of wordless prayer one finds himself once again triumphantly on march with God. There is in this wordless prayer, this sense of walking with God even in the pressure of one's daily temptations, this praying to God from street to street, as one mingles with the prayerless crowd of men and women—there is, I say in this ever ready spirit of prayer a quality unspeakably subtle, persuasive, enduring. It clears one's own vision, it sweetens one's own heart, it infuses into one's own life an eternally chanting joy; and by some subtle transmission of spirit—as I believe by the very spirit of God in the world-home of His children—the clearness and sweetness and joy of this one's divine vision—it all catches and burns consumingly and gently in the hearts of all his fellows; yea, it even attracts and holds in confident friendliness the very animals of the street.

This is the way of God's saintly men and women. It is the way of prayer we all may learn to follow if only we will make ourselves the perfect instruments of God's own life and love. I am sure that the great throbbing life of God is comforted by the presence in His infinite home of these faithful children whose constant dependence upon His Father-

love is as simple and steady as God's own life and law of love itself. But there are other children of God's household to whom the face of the Father is not thus ever present and familiar—children blinded and deceived by their own sin, or sometimes by the horrible and death-dealing sin they see in the lives of those about them. Such men and women, wayward from God through their sense of the evil and, in some cases, through their own participation in the sin so poisonously present in the life of the world, have spent long, dreary years in prayerless doubt of the very existence of goodness and love in the world. Day after day they have sought out their customary places and times of prayer and have tried to pray; but the spirit of prayer had been all sinned away—the sense of prayer crushed by some awful vision of men living their lives of hell on earth. But thus calling upon God out of the darkness, praying hour after hour, they have been able at last to grope their way back into the light of God's countenance—and with a new insight born of their experience of evil and darkness; a world-wide, world-wise insight into the infinite patience and pity and sorrow of God. Praying hour after hour they have at last seen God's own infinite face, seamed and scarred and marred with the suffering and pain of life; they have seen the great sacred heart of God all sensitive and yearning toward his wayward children; and finding this way of prayer they have cried, "We behold the infinite person and heart of God. O God, we believe, help thou our unbelief." And of a certainty God has met them face to face, as Man to man.

As Man to man—that is the point. In hours of faithful failure, in hours of soul-weariness after hard and, it may have been, unrequitted struggle with the powers of evil in the world and of sin in his inner life, then even a grown man like you and me may, as a little child, rest unconsciously in the great bosom of the Father. But only that we may recover our courage and strength for the morn when once more we must arise and build; a practice of prayer that has begun by seeing the living face of God.

As Man to man—that is the point. In hours of full and ready vigor but when the way of life is not clear, when one's own deepest searching of his inner soul brings no light, then again this way of prayer is opened. One prays for light and the vision comes—perfect, clear, illuminating; and one knows the way of righteousness with a certainty that only the real, living leadership of God could secure.

The spirit and habit of prayer beginning and ending in a vision of God's living reality! In the very strength of his faithful sonship a man of prayer participates in all the marvellous insights and gifts of the Father's own Being and Love. God does indeed hear the prayers of men who stand before His presence ready to receive the strong challenge of a manly and living God.

Unity Church, Brooklyn

At its March Quarterly meeting this society adopted the following resolutions.

Resolved:—That the Ways and Means Committee recommend to the Third Unitarian Congregational Society the erection upon the site of the present church and adjoining lot or lots, a new building that will provide a church auditorium seating at least 600 people, a Sunday School room seating at least 400, and a Parish House well equipped for social and educational work.

Furthermore be it *Resolved:*—That the Committee proceed at once to raise funds for the new church upon the plan of five (5) annual contributions, the first contribution due June 1, 1907.

* * *

Furthermore be it *Resolved;*—That the Society pledge itself to commence work on the new building by May 1, 1908, providing the subscriptions justity it.

This marks an important stage in the development of this church, and is a notable indication of the spirit that has been infused into it under Dr. Brundage's leadership. Its growth in the last two years has been phenomenal; but its faith in its future is still more splendid, and well justified by its position.

Abraham Lincoln Centre

BY REV. FRED ALBAN WEIL

THE Abraham Lincoln Centre is the realized dream of a great man. That man is Jenkin Lloyd Jones and you cannot adequately understand Lincoln Centre unless you know something of the rare personality with its indomitable courage which made the whole thing possible. Thousands and thousands of dollars were generously contributed to rear the brick and mortar, but Lincoln Centre would never have been attempted, never have been continued as a feasible proposition, and above all never have been completed had it not been that Mr. Jones persevered with the vision of the prophet and a faith little short of the miraculous.

It was nearly fifteen years ago that Mr. Jones told something of his ideal from the pulpit and a Chicago paper published a three column story of the plan. When that column was read in Chicago people laughed good naturedly and said in effect: "What a splendid air castle!" It was. To-day the air castle is a reality.

I heard a friend ask Mr. Jones a few years ago: "How are you succeeding with Lincoln Centre?" The answer was characteristic, so characteristic that Mr. Jones will probably not remember the incident. "I cannot say exactly how we shall succeed," he replied, "but I had rather fail with Lincoln Centre than succeed with something else." Mr. Jones is not afraid to fail, and he does not fail. He says it is much easier to do big things than small ones. Lincoln Centre is certainly one of his "big things."

The Centre represents an investment of something over $200,000 in hard cash. Ten years were spent in raising the $100,000 without which Mr. Jones would not break ground. This amount was secured in 1902 and work began

the following year. The Centre was occupied Easter 1905. Mr. Jones says it is "built four-square to the world, with two fronts and no rear, non-combustible." The building is situated at a corner, extending 108 feet upon Oakwood boulevard and 70 feet upon Langley avenue, with open spaces all around. There are seven and one-half floors, including the basement The East front bears a bronze tablet: "This building is dedicated to public service honoring the memory of Abraham Lincoln, democrat," and there is another upon the West front which reads: "Let us have faith that right makes might and in that faith dare to do our duty." The motto: "Here let no man be stranger," emphasizes the attitude of the Centre.

Perhaps you are fortunate enough to have Mr. Jones for a guide as the elevator starts upward. He is taking you to the roof and from there a descent will be made to the basement by walking through the rooms. Once in the open air you look across to the University of Chicago. Surrounding the Centre are churches of various denominations including a synagogue. The location is suited to the movement which Mr. Jones has under way. He sweeps his hand around in a half circle and says:

"Over there is the lake and there is the University. We are in the midst of a group of churches. It is gratifying that among this group Lincoln Centre is known as the place to come for certain activities. Here is truly a neighborhood Centre. Of course these churches may not agree with me in everything that I preach on Sunday but that does not interfere with the cordial week-day uses of the building."

Leaving this roof garden of the future, for the top of Lincoln Centre is admirably suited for such a purpose and will probably be adapted to it sooner or later, you reach the sixth floor, passing the Mezzanine half-story where there is an attractive flat for the head engineer, his family and assistants.

The sixth floor is utilized for the gymnasium and domestic science. The gymnasium is of ample size and completely equipped for regulation work. The shower baths, lockers and dressing rooms are thoroughly modern. A director gives his whole attention to this branch of the Centre. In the domestic science department, fully stocked with the various necessities for the work, you find interesting classes in cooking, sewing, dressmaking and millinery, each conducted by an expert in the particular line taught.

A successful gift and book shop is situated upon the fifth floor, which otherwise is for living purposes. It is here that Mr. Jones and his family have attractive quarters. There are 29 people engaged in the duties of the Centre and 16 of these are residents. The librarian, the head charity worker, the director of the gift and book shop, the organist, the domestic science teacher and the director of the gymnasium have their rooms upon this floor. They use the "Ellen Leonard Room", a name of blessed memory to many outside of All Soul's circles for meals and as a common meeting place. A kitchen is connected. The John Davis Chamber is for the guests. Col. John Davis was a personal friend of Lincoln who lost his life in an early battle of the civil war. His widow named the room, furnished it and will provide for its maintenance. Mr. Jones sometimes speaks of this as "Our Prophet's Chamber," on account of the noted visitors it often harbors. It will be publicly dedicated this May when comrades of Col. Davis will observe Decoration day by taking part in the exercises.

The much used class and club room, Emerson Hall, is located upon the fourth floor. Another large room is separated from the hall by a movable partition. The two when used jointly afford ample accommodation for the average gathering of a literary or social nature.

Leaving Emerson Hall and passing into the Civic's Room Mr. Jones will

point out the decorations upon the East wall, reproductions of Elihu Vedder's cartoons in the Congressional library at Washington. He is particularly enthusiastic over these drawings which preach a picture-sermon for good government. Mr. Jones has something of a personal association with them also, as he happened to visit Elihu Vedder in Europe when the originals were under execution. The room is dedicated "to the study of civic problems and the development of the citizen spirit," and contains a library pertaining to civics.

And now you enter an unrevealed "dream" of Mr. Jones'. At least it has been until this issue of THE UNITARIAN, for he has heretofore withheld his hopes for this room and I am allowed to give it publicity for the first time. The awaiting space he would transform into a useful bible repository where he who comes may read the scriptures of all lands and peoples in the best English translations available.

"I do not expect to have a place for scientific research is the original," said Mr. Jones, "but a room where any minister or layman will find the English of all bibles accessible."

Now that his "dream" of the room has been told Mr. Jones will perhaps have to wait for a donor who would make a memorial of self or another in this way.

Next to the "Dream Bible Room" is the Browning Room. Emerson and Whitman are also among the poets much studied. Every edition of Browning will soon find shelf-room within these walls. Interesting contributions of books and pictures have already been made by publishers, authors and others. The auditorium and organ, with class rooms, "Rest Room" and the "One Picture Room" where some loaned masterpiece is exhibited for a month and then replaced by another, together with the Directors' Room, occupy the second and third floors. The auditorium is used for All Soul's church and will seat about 800.

Descending to the main floor where the elevator was taken for the ascent, you find the Reading Room, the Library where some 2000 volumes already in place, and the Nancy Hanks room which is to be furnished with backwoods simplicity. There are also commodious quarters for *Unity* and the Congress of Religion. The reception room is especially attractive and contains the desk of the head charity worker. The main office with its busy atmosphere, and last, but not least, the sanctum sanctorum of Mr. Jones himself, complete the arrangement of the floor.

Downstairs in the basement you will find manual training in evidence. Here after school boys come to read magazines, play games and have their clubs. Dark rooms for photography is a detail in the plan of the basement.

This, then, is something of the arrangement of Lincoln Centre. Mr. Jones terms it, "A spiritual power house, from which will radiate as many human helps, physical, intellectual, artistic, social, ethical and religious, as possible." And he says it is intended as "a central point to which the needs of the individual, the home, the community, the child, the sick, the wayward, the noble and the efficient will tend."

The activities of All Soul's church form an important part of the Centre. Yet there are certain well defined branches which are strictly settlement work or of a civic nature, entirely apart from the church connection. It is upon the civic side especially that the Centre enters into a clear-cut relationship with the community and surrounding churches and finds recognized common ground. The use of the building by organizations outside of the Centre helps to make it a gathering place for the people. Beside the clubs for boys, girls, men and women, organized primarily with an educational import, there are clubs intended for relaxation. A large dancing class is a feature.

About 3000 visits are now made weekly to the Centre through persons touching elbows with it in one or more

of its varied interests. Remember that this is a new plant, that it is only a little over two years since Mr. Jones moved within, that it is not as yet fully furnished, that the child has hardly learned to walk, and then try and estimate the tremendous influence Lincoln Centre does and will have in Chicago. It is one of the hopes of the city for civic progress. Gradually the departments are equipped, gradually a half-hundred undertakings are completed, any one of which would be a life-work for the ordinary man. Mr. Jones handles them all, and successfully, a living example to the world of one who not only is capable of doing two things at once and doing them well, but with enough energy and consecration to tend as many more irons as he places in the fire—bringing all his projects to a triumphant conclusion. The poet sings of Mr. Jones when he says:

"So you have built, but still you build, and not with brick and beams.
For you shall breathe the breath of life into your cherished dreams,
And you shall see your faith take form again, and yet again,
For you build more than temples, Aye, for you are building men."

Lincoln Centre is paid for and without debt. But to comprehend what an achievement has been wrought you must take a trip to this new Mecca, catch the environment, and let the magnitude of the whole undertaking gradually rise to the surface of your consciousness.

The old site across the street has been bought, upon which the building stands formerly used for All Souls' church. Mr. Jones holds the title in his name and will dedicate the building to humanitarian purpose. Plans are under way and probably some boy's and girl's work will find its housing here.

In November of this year All Souls' church will celebrate its 25th anniversary. As a fitting recognition of the event it is hoped an endowment fund of $100,000 will be raised for Lincoln Centre. Interested women have already in hand $7000 of $10,000 which they have pledged. Mr. Jones has another $10,000. With such financial strides the work goes forward, and in the spirit that there are no such words as "burden" and "task" but only "opportunity" "privileges", "obligations" and "duty."

With "every nail paid for" in Lincoln Centre, as Mr. Jones puts it, the old church building sold, and the endowment under way, articles of incorporation have been drawn making Abraham Lincoln Centre a legal entity which is to hold all the tangible property. Mr. Jones in speaking of it said:

"This entity consists of forty well known and prominent men and women of the South Side who have the power of supplying all vacancies in their own number, whose duty it is to annually elect from their own number a Board of Trustees of ten to administer the material and neighborhood activities of the institution, leaving the church a perpetual free tenant, to do its own work in its own way, obligating itself only to pay its reasonable share of running expenses; the pastor of the church and the chairman of the Board of Trustees of the same, to be always ex-officio members of the corporation board. In this corporation are to be found the names of orthodox and liberal, Jew and Gentile, bankers, lawyers, ministers, home-makers, and wage-earners, and this complexity of material is already recognized and accepted as genuine in the neighborhood."

An hour spent with Mr. Jones in viewing and talking about Lincoln Centre is a privilege and an inspiration. Upon leaving I asked him if there were any particular point which he wished to emphasize and this is what he replied:

"Make it clear that the workers come before the work. I have had most wonderful backing, splendid support from first to last. The work now being done is under the management and direction of a dozen or more people in such a way that I have no care and no responsibility, and whether I go to Arizona, Wisconsin or to the beyond, while

they live at least, the work will continue. All along through the building there were many perplexities and hard places; there was necessarily groping and experimentation. My committees and backers, like myself, often did not see the way out; there were oftentimes differences of opinion, but there was never distrust of one another; never anything but a loyal backing or tender forbearance. Men who began by giving hundreds ended by giving thousands of dollars because they, like myself, found the work growing under their hands and when sight failed, faith served. It hurts me that this backing so seldom appears. I wish I might use names, but I dare not, for who would know where to stop?"

I Went Out Into the Open World.

BY GYWNNE MYRICK.

I went out into the open world, to be with God,
Obeying April's invitation, and the cooing call of the awakening year:
Away from the pent-up dreariness of city street I went,
Where man crowds upon man, in sordid push for gain,
And homes are pinched to grudging space for living,
Piled cell upon cell, swarming and breathless, saturate with noise,
And sky's but a scratch of murky blueness
Athwart the dingy woof of tangled brick and stone;
All this I left behind me (Heaven was good to grant me time
Snatched from the poor business of fighting chance to live);
And out into the glory of the open fields
I sped exultant.

Oh, splendid open fields,
Rare in their ecstacy of early verdure, showered with gold of sunshine
Caught in the all-familiar grace of common flowers;
Far and far away they stretched about me, broadly genial,
And, overhead such sky, laughing in tranquil joy of azure,
Rapturously still, serene, and ever peace-compelling!
And great trees, standing jubilant, outstretched toward heaven
Their quivering arms of eager cordialty, every twip-top tremulous
With its new miracle of bursting life!
Here, one stood apart, in stalwart separation,
Proud and with rugged strength, and tossed its massive wealth
Of spreading boughs, lavish of nobility, kinglike;
And there, a jovial fellowship of clustering tree-tops
Wove grace with grace, and shared a common glory,
Murmurous with spring-time music, conspiring with the winds.
Afar, the fine hills framed horizons with a matchless calm of dignity
Climbing to woo the skies, and in the tender haze that distance breathes
Veiling the last vehemence of their strong caress
With elemental modesty.

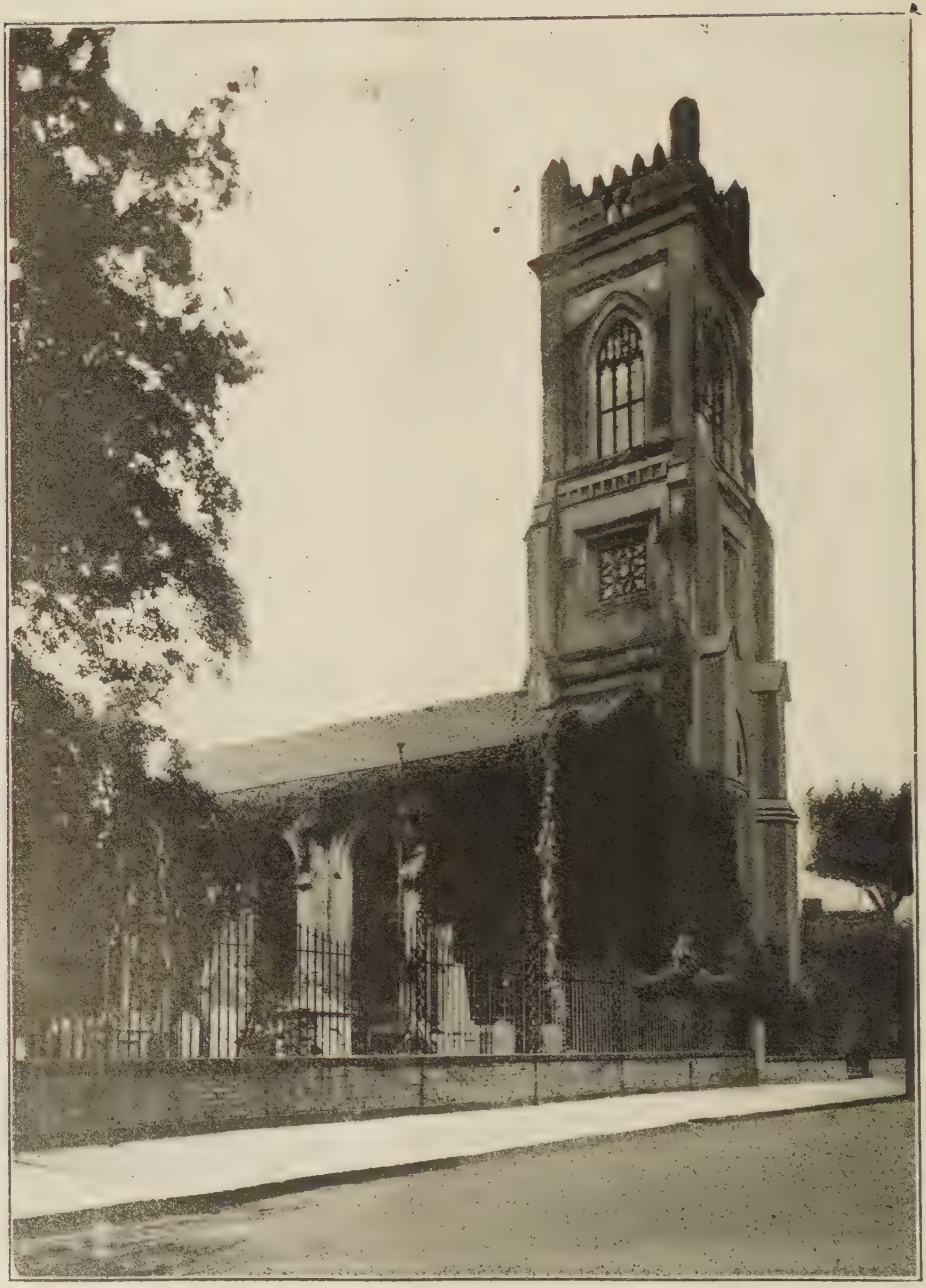
Here to be, observant, was religion
I sat aflate with tingling joy of seeing,
And all the passionate zest of spirit's ache
That lies behind such seeing.

For I saw God: verily I was with Him!
He poured His regal presence down upon me from the sky,
And spread His utter benediction all about me
In the rare laughter of the fields, and spoke
(As prophets once spoke for Him, scripture-fashion)
Through all that intercourse of murmurous trees;
And where the hills climbed shy to kiss the heavens
In noble sacrament of cosmic marriage
Great God was newly born to me, incarnate
In wondrous beauty of that holy light
That melted from the azure of the heavens
Into the purpling azure of the heaven-raised climb of earth.
'Twas all God, everywhere,—close, intimate, world sharing with me;—
World so beautiful to me because so open:
World so beautiful to Him, primeval in creation
Just there when He and I shared it together.

Out of the man-spoiled city I had come—
(God's gift)—to be in the open world, and so with God:
And lo, I found Him—and was not satisfied.

Late afternoon increased the glory, and God burned
For closest passion of His Nature-intimacy
In that last rage of beauty over the sunset hills.

Then night fell: and I hurried, (though reluctant) back to home,—
Back from the open country where God was,
To all the cramping dreariness of the city street,
To noise and grime of men, to pent-up habitations
Squeezed in the stinted crevaces of the city's greed.
I sought my own, meagre and poor and pinched
And climbed its weary stair—tho' upward, seeming little heavenward,
So drear it was:
And, at the opening door
That dear child met me, light of her trustful eyes
Laughing in eager joy to greet me home,
And flush of a baby's boundless wealth of primal love
Being my welcome:—
What of the open world,
Heaven's regal spaces, mountain's climb, and joy of treetops?
Here, in my poor, cramped chink of home
I found better than God: better than all
That Nature, crowded with her wondrous spell
Of springtime's beauty had to give me of the Holy Presence—
Best that the utter Universe could e'er contain (my commonplace of daily life),
This final fact of the Eternal Goodness,
Just one dear soul to love, one little life:—
(Not to behold with quivering joy of vision
Or brooding rhapsody of sense, in poetry's trance),
But just one life, my own, to have and live for,—
Better than Nature's God; or so just God
Focussed for me to one fine point eternal:—
This little life God gave me,—this my own—and God's
In His eternal gift of sharing.



UNITARIAN CHURCH, CHARLESTON, S. C.

Our Historic Churches

VIII. Charleston, S. C.

BY REV. HENRY WILDER FOOTE

IT is to Charleston more than to any other place in the South that we look to-day for the careful preservation of an historic inheritance. The charm of long tradition lingers lovingly about her stately houses and beautiful churches. Set a little apart from the main thorofares stands the Unitarian church, one of the loveliest churches of our denomination, in the midst of a churchyard which is unsurpassed for peaceful beauty. There, beneath the shadow of the church tower, lie those who in bygone generations have worshipped here. Among them, here and there, are graves which bear pathetic witness to the malignity of the yellow fever, now happily past forever, graves of young men from northern homes, cut off in early manhood. This church strikes root back into the very beginnings of Charleston's history. As a separate organization, indeed, it dates from the year 1817, but before that period it formed a part of an Independent Congregational or Presbyterian church which was constituted between the years 1680 and 1690. This original church is the historic organization now popularly known as the "Circular" church. As early as 1693 the Huguenot element in Charleston had separated from it to establish its own organization, and in 1734 the more rigid element among the Presbyterians withdrew to organize the First Presbyterian Church, so that from this date on the Independent Church appears to have been of the Congregational order. The character of the church is illustrated by these resolutions which were adopted by its officers in 1775: "The main thing this church has had in view since 1732 was not so much to define exactly the mode of their discipline and to bind their hands up to any set form adopted either by Presbyterians or Congregationalists or Independents, as to be upon a broad bottom and to leave themselves as free as possible from any foreign shackles, that no person of either denomination might be afraid to join them. The constitution of this church is to have no absolute, invariable form, but to act upon the freest and most liberal principles as occasion may serve and edification may direct."

The church organization thus constituted had a marked prosperity so much so that in 1772 steps were taken to provide a second edifice that the congregation might be divided into two parts, served by two ministers. In pursuit of this purpose the site of the present church on Archdale street was purchased and the construction of an edifice begun. The Revolutionary War interrupted the work for a time, but at its close the congregation came together again and the new church on Archdale street was opened for worship on the 25th of October, 1787. The old and new churches continued to work side by side for more than thirty years, but in the spring of 1815 the Rev. Anthony Foster of North Carolina was practically, though not formally, invested, with the office of Colleague-Pastor with the Rev. Dr. Hollinshead. The death of Dr. Hollinshead almost immediately after necessitated the formal election of a successor and precipitated the events which resulted in the separation of the churches. The constitution of the church had required that its ministers on their induction into office should sign a creed and articles which were substantially the same as the Westminster confession. Mr. Foster had been educated as a Calvinist, but his father-in-law had married a daughter of Dr. Priestley, the English Unitarian and

scientific scholar, and in an endeavor to convert the father-in-law Mr. Foster had possessed himself of the works of leading Unitarian authors. He had not, however, proceeded far in his investigations before he found his original views changing seriously. The result was that when the church invited him to become pastor in succession to Dr. Hollinshead, Mr. Foster replied that he was unable to sign the creed, and in a letter of some length discussed the expediency of requiring on the part of either pastor or people subscription to any human creed or system of theology. He declined to accept the pastorate of any church except such as might be offered to him simply on the principles of the Gospel. His letter produced a crisis in the affairs of the church, which resulted in the separation of the two congregations into a Calvinistic element, numbering 69 subscribers, which took the Circular church, and the Unitarian, numbering 75 subscribers, which retained the Archdale street property.

On December 13, 1817, the Unitarian group was chartered as "The Second Independent Congregational Church of Charleston." Mr. Foster's health failed soon after and in 1819 the Rev. Samuel Gilman of Gloucester, Massachusetts, came to Charleston as a candidate for the pulpit. After preaching four Sundays he was unanimously elected and returned North for his marriage. His ministry in this pulpit lasted for forty years, and marked a period of great prosperity and usefulness for the church. During this time the debt on the property was paid and no debt since then has ever been allowed to accrue upon it. Samuel Gilman is commemorated by a tablet upon the walls of the church and his descendants are still numbered among its adherents. Aside from the high position which he took in Charleston, he is known and loved by all the sons of Harvard as the author of the famous college song "Fair Harvard."

In 1839 the church was re-chartered under the name "The Unitarian Church in Charleston". Towards the close of Dr. Gilman's ministry it became necessary that extensive repairs should be made upon the church, with the result that the edifice was entirely remodeled in the style of the Chapel of Henry VII. at Westminster. The renovated church was re-dedicated in April, 1854. Dr. Gilman died in 1858 and the records of the church from that time until the close of the Civil War are lost, having been burned with the church organ and furnishings at the destruction of Columbia, South Carolina. In 1866 Rev. T. H. Smith of England, was called to the pulpit and it was he who prepared the liturgical service still in use in the church. In 1886, during the pastorate of Rev. E. C. L. Browne, the church was nearly destroyed by the earthquake which wrought such havoc in Charleston. At the time the National Conference was in session at Saratoga, Mr. Browne telegraphed that the church was almost a complete wreck. The result was that in less than an hour $11,000 was pledged by the Conference to restore the church.

To-day the Unitarian Church is a recognized influence in the city and supports a number of helpful activities of which the most noted is an admirably selected free public library which is maintained as a memorial of Alva Gage, a generous benefactor of the church. Such is the record of the Unitarian church in Charleston. It is an honorable one and the church bids fair to hand down to generations yet to come the noble traditions which have gathered about it in the past.

Seventieth Anniversary

The First Parish at Ashby, Mass., celebrated the seventieth anniversary of the birth of Rev. George S. Shaw, who has been pastor of this church for about thirty-nine years, at the parsonage on April 8, by the gathering of a large number of friends and parishioners with hearty congratulations and letters and presents.

Contemporary Portraits

VI. Rev. Jenkin Lloyd Jones

THE face that has its likeness upon the first page of this number of THE UNITARIAN is familiar to all Unitarians, so frequently has his presence honored our platforms and his prophetic message held our attention. Its rugged, leonine features could never be mistaken for other than those which give an expression of the soul of Jenkin Lloyd Jones.

There is in the city of Chicago no preacher so well known as Mr. Jones. This has come about through many years of service in which his power has been made manifest in the many channels into which his wide interests have led him.

Mr. Jones is of Welsh descent and of adventurous, pioneering stock. He grew to manhood in the developing environment of Central Wisconsin. The dells and streams, the hillsides and forests of this most beautiful region were all appeals to the poetic soul of the growing youth for that high purpose and warm sympathy that have ever marked his career. What better teachers could a Welsh boy want than these natural beauties to draw forth the mystic strain ever present in the Welsh nature and which ever makes its loyalty to a high purpose unsurpassed among men. To this was added the absorbing interest of watching the development of a new country. We who are accustomed to an established order of things cannot appreciate the awakening power of the movement of those who are founding an empire. The spirit of those men began to enter into him from the time when his parents who were of this type left Wales with him an infant in arms sixty-three years ago,—his first birthday being celebrated the day the ship that bore them entered New York harbor—until the things which are the prime necessities in character amidst such conditions—honor, outspoken courage, fearlessness—became bone of his bone and flesh of his flesh.

To a youth thus reared the call that came with the outbreak of the civil war was one not to pass unheeded. Though a mere boy, Jenkin Lloyd Jones pondered deeply upon the great issues involved and at the earliest possible moment went gravely and with religious earnestness to offer his services to the cause in which he believed. To the end of the war he served faithfully, though even at this time he disliked the scenes of warfare in which he took part, regretting the wanton waste of it all.

At the close of the war the dreams he had dreamed in the sweetness of the Wisconsin hillsides and southern battle trenches found expression in determination to devote his life to the ministry. To fit himself for this high calling he went to the Theological School at Meadville. The family into which he was born was not alone distinguished by its courage in pioneering new physical realms, but was as well a pioneer in the realms of thought; so, with inherited courage, he took the hated name Unitarian to represent the faith under which he should fulfill the ministry to which felt himself called. After his years with battling armies the calm of the school was rest and peace to his war-troubled spirit.

After three years of study and contact with the mature minds of his teachers the young preacher went to Winnetka, Ill., to proclaim such gospel as his mind conceived, with that dynamic force which has ever characterized his utterance. His intense earnestness and absolute fearlessness attracted the same attention in the small Illinois town of that day that it does now in the great city which has grown as if by magic so

near the place of his first ministry. It was not long before his ability attracted the attention of the strong church at Janesville, Wis., to whose pulpit he was called. Here he rendered faithful service with expanding powers. During this pastorate the call came to him from his brethren of the west to become secretary of the Western Conference. For several years Mr. Jones continued to preach at Janesville and to act as secretary for the Conference. If nature had not been so prodigal at his birth as to endow him with the energy of seven, he could not have stood the strain. After preaching twice on Sunday he would take the train at night for Chicago and spend the week at his desk and return to his pulpit in Janesville on Sunday.

In 1882 Mr. Jones moved to Chicago and besides carrying on the work of the secretary's office he organized a movement which resulted in "All Souls Church." In connection with his work he edited "Unity" from the time that it was established. The establishment of this paper was for the purpose of promoting the cause of democracy in religion, a principle for which the Western Conference has ever stood. It was during Mr. Jones' service as secretary that what was termed the "Western issue" took shape. It is needless to say that he took foremost part in the contest for an expression by Unitarians of the sufficiency of an ethical basis for religious fellowship.

With the establishment of "All Souls Church" Mr. Jones resigned from the secretaryship and devoted himself to the work of his church and to the editing of "Unity." The activities of his church were legion and one of less energy could never have carried them forward. Also he lectured through the length and breadth of the land and upon all sorts of subjects, showing thereby his versatility as well as his strength. In connection with his Chicago work he established a summer school at Spring Green, Wis., which he still carries on with increasing usefulness.

The Parliament of Religions held in Chicago during the World's Fair in 1893 gave Mr. Jones the opportunity that he was particularly fitted to grasp. He was the power behind the throne. He gave his great energy to the task of making this meeting a success, and it was largely due to his labor that it was preeminently so. At the Parliament he met the broad-minded men of all faiths. That they met in harmony gave him the vision of a union in sympathy of all sects, and he set his energies to work to establish a Congress of Religions that should not exist for the life-time of an exhibition but forever. That his success has not been greater is due to the fact that the narrowing influence of the many has been felt by the broad-minded and that the influence of a great emotion caused by a great occasion can not remain unimpaired by time. But Mr. Jones does not despair. He believes that the world will grow to his ideal, and with "Unity" for an organ he is laboring to create interest in the "Congress idea." "All Souls" has ever been a center of neighborhood activities. Mr. Jones' ideals have ever been ethical, and so he has turned toward the institutional form of church work. For years he has had an ambition to have the activities of his church properly housed. At last he has achieved his ambition and in "Lincoln Centre" he has a building which affords him every facility for promoting the welfare of the community in which it is located. In this institution, named as it is because of Mr. Jones' great admiration for the martyred president, surrounded by a devoted corp of workers he is laboring for the good of men. What he has achieved in making life larger and sweeter for humanity is prophetic of what he will yet accomplish.

Mr. Jones has published a number of his writings in pamphlet form and also several good-sized volumes. What he values most, apparently, is his prophetic utterances upon social questions, but history will write him a poet. He

asserts that the future welfare of mankind rests upon sociology rather than religion. But what his friends value most is the poetry of nature and religion that he has uttered, for here it is that they see the real man. The ruggedness that with an indomitable front opposes evil in all its forms, is mellowed and lightened here by the inner fires of tenderness and by this light of these fires divine they see the man and love him. He has given the vision beautiful to countless aspiring souls.

A New Book of "Responsive Readings."

The publication of a new book of "Responsive Readings," edited by Rev. Thomas Van Ness (although his name does not appear on the title page), brings a real asset of value to our denominational literature, for nothing nearly so good has ever before been within our reach, while the need of it has been sore. Nearly all our churches include some form of responsive reading in their services, and nearly all of us are wholesomely sensitive about reciting in worship words that do not genuinely express aspirations and ideas that we would make our own. The success of this book is remarkable in this respect; there is hardly a phrase in it which can offend a thorough-going Unitarian because of unworthy conception of God, or unwholesome implications of theology. Moreover it is all conceived in a spirit of chastened dignity and vital reverence; and its variety of arrangement is most gratifying.

First comes five readings suggested by the phrases of "Our Faith": "God our Father," "Man our Brother," "Jesus our Leader," "Character our Salvation," and "Progress our Destiny;" and the possible pitfalls which this scheme might present seem wholly to have been escaped. Following are two "Season" readings, Spring and Autumn; then a noble selection entitled "Worship;" then three very effective arrangements of readings: "A Very Present Help in Trouble", "Blessed Are They" and "Righteousness and Peace": after which follow appropriate readings for Christmas, Good Friday, Easter, and Memorial occasions. Finally comes an admirable arrangement of "Psalms for the Day". With a single caveat to be referred to later, we could hardly conceive this work to be done better. The order of psalms is preserved, but every verse or phrase which for any reason would seem unfitted for public worship in our churches is cleanly cut out, no scars remaining. This has required a marvelous amount of painstaking care and exquisite tact and sensibility. Attempts to do this have been made before, but never so successfully as here, we believe, and this may well become a "standard of inclusion" for all further arrangements of the Psalms which may hereafter be used in liberal churches.

In an Appendix is added a group of short introductory services intended not as substitutes for service books already in use but as supplementary for use on special occasions. The first is entitled "The Call to Worship"; the second is untitled but has as its "core", perhaps, Clarke's statement of "Our Faith" presented in credal form, (to us an offence); the third is a service of Thanksgiving; the fourth "The Memorial of Virtue" and the last "Righteousness and Peace".

Our one criticism of this book is to us not a slight one. It is the too frequent departure from the King James' version. This is the great classic of English literature. Worse than to tamper with the "letter of scripture," (shall we frankly dare the assertion in the light of our modern views?), is it to tamper with the substance of a great literature; and there are times when a King James mistranslation has more inspiration in it than the original Hebrew text! A few of the changes made are obviously proper and good; many are unnecessary and offend the ear without adding to the spirit's uplift; one or two are painfully offensive. We wish a later edition might restore the

text of our household habit of religious phraseology, for while sometimes plausible argument might be made for the changed reading, (which usually is not to the revised text), there is no place for argument in public worship.

But these lapses are few in proportion to the sum of excellencies which make up this volume. We wish that arrangements might be made whereby the American Unitarian Association could substitute its Psalter for the defective one bound in with the Unitarian Service Book. At any rate we hope many churches will be persuaded to introduce it for use in churches where simple responses are desired.

"Ye Did It Unto Me."

BY CHARLOTTE LEECH

One stood where earth and heaven meet
And heard the voice of Love:—My son
With the great gift of life I gave
Freely to thee, what hast thou done?

He answering; Lord, I held the creed
In every clause inviolate
And I was eloquent in prayer
And edifying in debate.

Then Love: When I was lone and sick,
Shorn and unsheltered among men,
Lone and in prison languishing
Make known, what dost thou for me then?

When Thou dids't lie in prison, Lord,
Athirst and hungering, alas,
One held Thou wert of mortal birth
And vowed Thy follower he was.

But when he taught that in the flesh
The dead shall never rise again
I scourged him from Thy Temple pure,
And strove to seal his lips profane.

My son! 'Twas he who visited
My prison, bringing oil and wine;
Ere his own wounds were closed he came
And laid a healing touch on mine.

Dear Lord:—he bowed him to the earth
And hid his face in contrite shame,
Then heard once more the still, small voice—
Arise go thou and do the same.

Unitarian Temperance Society.

As the time approaches for the Annual meeting of the Unitarian Temperance Society, to be held in Boston on May 23, at Channing Hall, it may not be out of place to call the attention of our Unitarian churches to the Society as one deserving their attention and support.

"I am not a total abstainer," said one of our ministers the other day, "but I am glad that the Temperance Society exists." To this the Society replies that it not only welcomes every conscientious endorsement but frankly recognizes the possibility of conscientious differences as to methods of Temperance work and personal habit Indeed this principle of liberty has been fundamental with the Society from its beginning. It requires no pledge of its members and binds them to no methods of action. Undoubtedly the large majority of its members believe in total abstinence, and the influence of its publications, unquestionably, flows steadily and strongly in that direction. But the spirit of its membership and publications is as strongly liberal. How could any Unitarian society be dogmatic or fail to respect conscientious opponents?

That which it contends against chiefly is indifference and the easy-going habit of doing nothing to help solve this Temperance problem. What it condemns is opinions not based upon conscientious thought, or personal habits not resting upon carefully considered principles and ideals of individual and social responsibility. To make men and women think deeply and conscientiously, to move them to unselfish and self-effacing action as well as thought, to lift the whole problem to the level of the public good, and to relate it to other social questions, that is its hope and aim.

Therefore the Society prints leaflets and distributes many thousands each year. It endeavors to reach the people through the post-office mission, the

church-door pulpit, local conferences, public meetings, and the denominational papers. It appeals to our ministers especially and to Sunday School superintendents. It has printed several Temperance services for Sunday Schools. For twenty years, if it has done nothing else, it has kept the Temperance flag flying and the Temperance question to the fore in our churches, bringing it to public recognition especially during Anniversary Week and at the National Conference.

The Society wishes to invite to its annual meeting all who will attend the Anniversary Meetings in Boston. The aim, this year, will be to partly answer the question, "What is being actually accomplished in Temperance Work?" Brief addresses will be made by Rev. Joseph H. Crooker D. D., President of the Society, Rev. Manley B. Townsend, its Secretary, and these will be followed by three twenty minute addresses by Mr. Samuel Hoffman Davis, Superintendent of the Massachusetts Anti-Saloon League, Mr. Frank P. Speare, Educational Director of the Boston Y. M. C. A., and Rev. Francis J. Butler of Boston, a representative of the Roman Catholic Temperance Societies.

Anyone desiring a list of the Society's publications, or tracts for free distribution, or information as to its history and work, may write to the Publication Agent, C. L. Stebbins, 25 Beacon St., Boston. CHRISTOPHER R. ELIOT.

"Amongst Ministers"

NOTE—We wish to have this register as complete as possible and cordially welcome information from any source which can help us make it so.

CALLS.

Rev. Monfred Lilliford of Tingsboro, Mass., to the church in St. Cloud, Minn.

Rev. Nathan E. Tupper to the church in Humboldt, Iowa.

Rev. R. E. Ramsay to the church in Davenport, Ohio.

RESIGNATIONS.

Rev. J. C. Allen from the pastorate of the church in Walpole, Mass.

Rev. Geo. D. Latimer from the pastorate of the North Church, Salem, Mass

Rev. Jas. C. Hodgins from the pastorate of the church in Milwaukee, Wis.

Rev. Benj. R. Bulkeley from the pastorate of the church in Beverly, Mass., to take effect in October.

ADMITTED TO FELLOWSHIP.

Rev. Jas. Grant Boughtor of Eureka, Cal., by the Pacific States Committee.

DIED.

Rev. Amory D. Mayo, April 8th, at Washington, D. C. Mr. Mayo was born in Warwick, Mass., eighty-four years ago. Fitted first for the Universalist ministry under Dr. Hosea Ballou, and took his first charge over the Universalist church in Gloucester, Mass. His next charges were in our fellowship at Cleveland, Albany, Cincinnati and Springfield, Mass. In 1880 he took np what he called the Ministry of Education in the South, to which he devoted the twenty-six remaining years of his life, receiving aid at first from the A. U. A., and afterwards from interested friends in the prosecution of this enterprise. He also has devoted much time to preparing the history of the American Common School.

Rev. William H. Johnson, April 15, at Cambridge, Mass., age 62. Born at Beauford, S. C., served in the Confederate Army as Lieutenant; prepared for Episcopal ministry and held pastorates in Virginia and Pennsylvania. In 1886 he entered the Unitarian ministry and has held important pastorates at Wilmington Del., and Cambridge, Mass. He is also the author of several historical works, and devoted himself mainly to business during recent years.

"What we are, and where we are, is God's providential arrangement—and the manly and wise way is to look our disadvantages in the face, and see what can be made of them."—*F. W. Robertson.*

Symposium

"Parish Calls" from the Lay-Woman's Point of View

"ARE parish calls worth while? Do ministers get closer to their people and gain more intimate acquaintance with human need by means of them, or is time that might better be employed wasted by their exactions?"

We have put this question to several representative women of our fellowship for their frank discussion, because we believe that women especially are in position to gauge the value of the minister's visitings. Of course in a sense we gain but one view-point here: and we are impressed with the practical unanimity of opinion that comes from this point of view. Perhaps some of our ministers could present another, as significant. We do not propose to offer another symposium in their behalf, but openly admit that if a single terse and pointed "contrary minded" view should come to us next month it would probably be printed. Meanwhile, let us heed what these women have to say.

Mrs. Kate Gannett Wells, Boston, Mass:

So much gentle ridicule has been cast upon the theoretical, perfunctory parish call that we forget it was once the natural expression of an earlier, simpler life than prevails to-day. Fifty years ago there was enough leisure for a man to be pastor as well as preacher. To-day as there is little time and much to do, a preacher drops calling and becomes a sociologist or philanthropist in addition to doing his pulpit work, as it is supposed to be more conducive to social welfare to attend Committee meetings than to make parish calls. So he no longer knows people in their homes, only in their outside activities, thus never really knowing them. If he did, he would not need to preach *at* them so frequently; and profitable as it always is, it might then be pleasanter to go to church.

But he has his reward in time saved, and at best is but the victim or scape goat of the age in which he lives, suffering accordingly, though he may not know it; for the dearest, best part of a minister's life is the intimate house to house friendliness for which no other practical agency is a substitute.

Still it is but natural that as times have changed, ministers now find themselves caring for their people in a cosmic kind of fashion and their parishioners caring for them very much as they do for any other kind of persons. Such change is the inevitable outcome of the complex sociological life of to-day in which teachers and schools have quite as much, if not more influence than ministers and churches. The change also is fostered by the again inevitable but indefinite connections and separations (and both exist) between the church and philanthropy.

Perhaps the real difference in the parish calls of the past and of the present, for they certainly still exist, is the feeling of more or less kinship that underlies them. Once a minister went everywhere in the parish and at all times. Now he goes at stated intervals and if one is out when he calls his card has to do duty for him for,—perhaps a year. Meanwhile he may be called to a funeral or wedding, only to wish that he were better able to reach the hearts of those who, whether in joy or sorrow, regard him respectfully as an outsider.

The under valuation of parish calls however is largely due to the parishion-

ers themselves. They have just outgrown depending on their ministers,—who know they have. Yet the parishioners had to do so in self-defence. Short pastorates do not develop friendships and a minister is no longer the ultimate authority, nor even the adviser. It is physicians, who now know the inside of people's hearts and homes. Then so many ministers no longer speak with certainty about unseen things. They say they "hope", where their predecessors said they knew. So a parish call may not be any more satisfactory than any other kind of call.

But when a man questions the use in parish calls, he must be content with being a preacher instead of a personal friend, while if a parishioner expects to monopolize the society of a minister, she has little self-reliance and is probably as much of a burden to her family as to her pastor. One of the great advantages in a small country parish is the greater amount of time for friendly intercourse, but rebel as we may against the tendencies of modern life, we yet have to accept the facts that parish calls are almost impossible in large city churches and also that if faithfully made they are apt to produce nervous exhaustion. We ask too much of our ministers and not enough of ourselves and the churches are laying such emphasis on methods that they often try to do systematically what need not be done at all.

When we put ourselves into personal relations with God, duty and immortality, neither parish nor minister relies on parish calls as more than an incidental means of grace. Nevertheless they may be one of the surest ways by which acquaintanceship can become helpful friendliness. Only it is quite as true that cordiality between the parishioners themselves and taking the trouble to go to each other's house also makes a church grow. After all, the virtue or non-virtue in parish calls is largely a matter of temperament. It is no one's fault, not even that of the times that it is so.

Emma C. Low, Brooklyn, N. Y., President of the National Alliance.

Your question, "Are parish calls worth while?" is not an easy one to answer, especially from the Lay-Woman's point of view. It seems to me the minister who makes the calls is the better judge. The Lay-Woman knows only of the call or calls she receives, while the minister can review all he has made and can judge whether he has been closer to his people and gained a more intimate acquaintance with human need. I believe "parish calls" *may* be made very much worth while and bring the minister closer to his people on their spiritual and religious side. Not long ago a young woman expressed to me her longing to have her minister, when he called, touch upon the spiritual and religious side of life, feeling that by so doing he could help her in her endeavor to bear the cares and burdens of every day life. Such words will often unlock the gates of reserve and lead to opportunities for helpfulness, which would make anyone, wishing to *minister* in the best sense, feel that the call *was* worth while and not time wasted.

Mrs. Ida M. Gale, Washington, D. C.

The days of old-time ministerial visits of exhortation and prayer having passed away, it is questioned now whether a minister might not better employ his valuable time than in making parish calls. He comes indeed no longer as the awe-inspiring figure of the past, but, what is better, more and more as the friend. Proportionately as his life touches in friendly intercourse the life of his people, does his influence with them grow, and his message become more potent.

Not only to the minister, but to the layman as well, in this busy age, comes at times the tormenting question of the worth of calling. But the effect of our intercourse with friends is veiled from us, and we never know when an effort

in that direction might have better been spent otherwise, or when our presence has cheered and really been productive of good to a fellow creature. So I take it, the general principle of calling is good, and particularly in the instance of Parish Calls, even though the cost there may be greater. When it comes to the rites of baptism, marriage and burial, the minister who conducts these ceremonials as a friend to those most concerned, possesses an effectiveness that no man they had known simply as a preacher ever could possess. Particularly in the last sad services for the dead do hearts made sensitive by sorrow feel the comfort of a living faith spoken by the voice of friendship. And how can this strong, vital interest between minister and people exist save by parish calls? It seems to me that, made within reason, they are still worth all they cost, even though our age and the intellectual demands we make of ministers puts that cost higher and higher.

Mrs. M. A. L. Lane, Hingham, Mass.

Your question, "Are parish calls worth while?" depends for its answer somewhat upon the minister, but chiefly upon the parish. There are some men, it cannot be denied, who, with the most intelligent and responsive of congregations, can never establish really human relations with them. Such men may be great thinkers and preachers; they may even have social gifts of a certain order; but whether for their protection or their undoing they themselves are incased in an impenetrable shell which seems to defy any friendly attempt to make them come out. This type of man exists in every congregation; when it finds itself in the pulpit the chances are strongly in favor of abolishing parish calls, unless some strong need is present to knock down the barriers of reserve and shyness and forcibly to bring the preacher and his people together.

So much for the minister. Grant now that we have one with social adaptability, a love for humanity, and an understanding heart. Is he always able to make parish visiting worth while? Doubtless he is, if he possesses all these qualities in sufficient measure; but even he will find this part of his work greatly simplified in a country or suburban parish. In the city he is constantly checked in his attempts to put himself on a friendly footing by the conventions and machinery of our social order. A parish call, planned with due reference to cards and days, interrupted by other ceremonious flittings, and conducted in an irreproachable *salon* where the hostess seems as alien as the guest, is not favorable to any flowering of human intercourse. Far greater will such opportunities be in even the most rural of parishes, where he may be entertained in the kitchen or in the hayfield, but where the ice is easily broken and does not form again overnight.

There is meaning in the words spoken to a young minister: "You may preach what you like if only you make your people love you." This end may be achieved in the pulpit, but when the conditions are right it is more easily reached in the homes. If the city minister feels that his time is wasted over the froth and foam of social amenities, let him take heart and go to his study, content with the opportunity which his pulpit gives him. And let the man who envies him his wider field, his large congregation, and all the adjuncts of his impressive service, reflect that his own ministry may be quite as direct and vital if he perfects himself in the art of making parish calls.

Mrs. S. Margaret Loud, Director of the Canadian Branches of the National Alliance, Montreal, Can.

I believe that Parish calls result in a closer acquaintance between a minister and his parishioners, and on that account are helpful to a better understanding between a minister and the individual members of his congregation. But when a minister is suffi-

ciently acquainted with the members of his congregation to be on intimate or friendly relations with them, it may be possible for him to devote much of the time which would be taken up by calling, to what in his judgment may be considered more pressing duties.

Mrs. Harriet T. Comstock, Brooklyn, N. Y.

Unless a minister desires to become simply a "preacher-lecturer," parish calls, to a greater or less degree, are as essential as any part of a pastor's duty.

The actual good to be derived from such calls, however, lies entirely in the minister's personality.

If he sets forth to call with only a sense of duty in mind; if a family instinctively hides its private life at his approach, the outcome must be a drear realization of a duty accomplished and well over!

On the other hand, if hearts as well as doors open gladly to him, the parish calls becomes the truest proof of a minister's success.

Mrs. Alice Reynolds Keyes, Concord, Mass.

My knowledge of parish life is limited to a country parish. I do thoroughly believe that in such a parish the minister would do well to call at least once a year on every family connected with the parish and oftener when special circumstances make it desirable. I do not believe a minister knows his parish or gets at his people or knows their needs unless he sees them in their homes.

Miss Fannie Field, Cincinnati, Ohio.

In answer to the question, "Are Parish calls worth while?", I reply most heartily in the affirmative. In no other way can the minister understand his parishioners as well as by an acquaintance with them in their own homes and environment. While recognizing the fact that a Unitarian minister has many calls along civic and philanthropic lines, to which he must respond because of the very nature of his faith, his first object, as a leader of a church, is to strengthen that body and make it most effective. A society in which there is concerted action and purpose may stand as a whole for the good works and deeds that the minister furthers and upholds in his own acts. To this end the minister should as far as possible know his people, and such knowledge can only be obtained by the personal touch.

Our ministers exert great influence as character builders in their weekly sermons, but the word of cheer and comfort and kindly recognition that may be given in a friendly call, must often meet a need in the parishioner's life that extends beyond the Sunday service.

I like the old word, pastor,—the watchful leader and guide of his own people, a divine right the minister assumes in taking the office.

At a local conference I once heard a discussion on the "enforced" Sunday morning prayer. One spoke of the impossibility for all ministers to utter a prayer from the heart at a given day and hour. An older minister, one who had had years of experience, replied that if the pastor had done his duty as a friend of his people during the week he could not look into their faces on Sunday morning and not recognize a need of some one there for the word of cheer and inspiration that the prayer would mean, and his own heart could not but respond to that need.

If the minister is the pastor of his people parish calls would seem to me to be an essential part of his duty to them. If he is the expounder of great ethical ideas, preaching them from the pulpit to the congregation gathered in the church, he will scatter good seed to fall where it will, and doubtless, to produce good fruit, but the real heart-throb of the church life will be missing.

Mrs. H. G. Bell, Rutherford, N. J.

Parish calls *should* be worth while and of benefit both to pastor and people. A minister should decide just how much time he (or she) can afford to give to this part of his work, and should then use it according to his judgment as to the needs of his parishioners. His own life may well be broadened by a knowledge of the various experiences of others, and his people recognizing his friendliness will feel more free to ask his counsel in times of need or sorrow. While this may be impracticable in large city parishes, it is of great value in smaller ones in the country.

Mrs. Mabel M. Rorer, Philadelphia, Pa.

To the question, "Are parish calls worth while?" my emphatic reply is "They are infinitely worth while." It is my impregnable conviction that in no way save by periodic pastoral visitation can the social efficiency and the spiritual vitality of any parish be maintained and strengthened. I believe *that* church whose minister with untiring devotion makes it his joyful duty to come into a close, personal contact with every member of his congregation just as often as possible (I would attach no numerical limit to his visits) is the one that affords indisputable opportunities for growth and mutual helpfulness.

There is a lamentable need to-day of a deeper spiritual intercourse of pastor and of people, a need of a more earnest religious expression whereby the relationship of the one to the other becomes immeasurably enriched. Just as religion is motive power, so should our preachers be dynamic forces in the spiritual furnishing of the soul and in the incarnation of its human purpose.

No minister can be such a power for righteousness among his people unless he enters with loving sympathy into every variety of human experience which is operative in their daily lives in the home and in the place of business.

O ye ministers! to whatsoever heights of homiletic eloquence ye may rise, or to whatsoever depths of classic exudition ye may descend, ye cannot escape with impunity that most effective means of touching the lives of your people—the "parish call!" The tenderness of your pity for human suffering, the sweetness of your affection in hours of sorrow and of bitterness, the tenderness of your compassion over the follies and failures, and the faithfulness of your service in times of danger, disease and death, are inexhaustible sources of inward strength and spiritual nourishment.

Mrs. N. L. Ambrose of New York.

"From the Lay-Woman's Point of View," Parish calls, I believe, are of great good in the country towns, as the minister may better know the needs of his people.

In the city the demands on his time are so great, I would be in favor of no calls, and a closer acquaintance with the people through informal teas or social gatherings.

Annie Delano Hitch, Newburgh, N. Y.

I am a believer in parish calls. How may a minister come in close touch with his parishioners, know their needs and aspirations unless he visits them in their homes or places of business? Not long since a friend of another faith said to me: "My rector has not called on me for more than two years. The other day I met him and he said: 'Mrs. ——— I have not seen you in church for a long time. 'No,' she replied, I have not been there.' The truth is my church has not helped *me*." This woman had missed the personal sympathy and friendly counsel which had been withheld. She had borne great trials unaided.

Sometimes a minister is unaware of the troubles of his parishioners and they are doubtless occasionally to blame for not letting him know that he could be of help to them.

The layman may forget that the min-

ister must have hours of quiet for study and meditation to prepare for his work in the pulpit to say nothing of civic duties which no minister should neglect.

I urge the friendliest relations should exist between the minister and his people. In the homes of rich and poor alike he should be at all times a welcome visitor in our homes, a sharer of our joys and of our sorrows.

Mrs. Jeannette P. Lyons, of New Orleans, La.

"Are parish calls worth while?" No, in my opinion, not in this day and generation.

In the past when this custom was established, people *were* divided into "Men, Women, and Preachers," and the preacher seemed to partake of more womanly attributes, than of his own sex! Tea drinking, and visiting were particularly agreeable to him apparently, and more often than not their accompanying evil, gossip, followed closely in his wake.

To-day, when a minister is expected to occupy an entirely different sphere, in our large cities at least, and where a telephone message can call him to those who may need him in a very short time, it seems to me that the parish visit proper should be abolished, especially as, nine cases out of ten, the visit consists in the minister's handing his visiting card to the servant, in response to "Not at home." There is the afternoon wasted, if he does not get in, and wasted if he does in many cases—jealousy often arises through no fault of the poor man. If he visits Mrs. Smith this week, and does not manage to get to see Mrs. Brown until next week, Mrs. Brown is deeply offended, and especially if she is not in quite as good circumstances as Mrs. Smith! Foolish, I grant you, but haven't we all seen it?

A minister would have to be more than human to steer clear of the many dangers which beset him when he starts on a round of parish calls. What he says may be a most commonplace and innocent remark—to *his* mind—but to some of his parishioners who are gifted with lively imaginations and enthusiasm, his little innocent remark can gain such remarkable meaning that when it finally reaches his ears after going the rounds of the congregation, he is utterly dismayed at the form it has assumed, and wonders *how* he *could* have started such a report! "And truths divine came *mended* from that tongue!"

There are visits which every minister should make of course—those to strangers who may come into his church, the visits to the aged and to the sick, and where it is possible and agreeable, visits in the evening, where the whole family may be seen together, and in this way I believe he will get closer to the members of his congregation.

So much is required of the up-to-date minister to-day—his sermons, his charities, the interest in outside things, the politics, the clubs, what men are doing to better conditions in the city he happens to live in—these and a thousand other things are of so much more real value, that the traditional house to house visit should be abolished, and the time devoted to other and worthier things.

Program of the Western Conference at Detroit, Mich.

MONDAY, MAY 13.

8 P. M.—Conference sermon, Rev. J. W. Day, St. Louis, Mo.

TUESDAY, MAY 14.

Business Session.

Greeting to delegates, Hon. J. W. Palmer.

Address of President, Mr. Morton D. Hull, Chicago.

Report of Secretary, Rev. Wilson M. Backus, Chicago.

Report of Treasurer, Mr. Herbert W. Brough of Chicago.

Written reports of five minutes from State Secretaries: Illinois, Rev. J. H. Mueller, Bloomington. Iowa, Rev. E. E. Gordon, Des Moines. Minnesota, Rev. R. W. Boynton, St. Paul. Michigan, Rev. R. Shaw Barrow, Jackson. Missouri Valley, Rev. J. L. Marsh, Lincoln, Neb.

Address "Unitarian Missionary Methods" Rev. F. M. Bennett, Lawrence, Kas.

Discussion opened by Rev. E. S. Treworgy, Ord, Neb.

1:00 P. M.—Intermission, luncheon served in the church.

2:00 P. M.—The Brahmo-Somaj, Prof. G. Subba Rau, India,

2:30 P. M,—Paper "The Distinctive Features of Unitarianism," Rev. F. A. Gilmore, Madison, Wis. Discussion led by Rev. F. S. C. Wicks, Indianapolis, Ind.

4:30 P. M.—Vesper Service, Rev. Florence Buck, Kenosha, Wis.

8:00 P. M.—Platform Meeting, "The International Council" (a) Amsterdam, Rev. J. H. Crooker, D. D., Roslindale, Mass. (b) Geneva, Pres. F. C. Southworth, Meadville, Pa. (c) Boston in 1907, Rev. Chas. W. Wendte, Boston, Mass.

WEDNESDAY, MAY 15.

9:30 A. M.—Devotional Service, Rev. Fred A. Weil, Chicago.

10.00 A. M.—Sunday School Meeting, Rev. Edward A, Horton D. D., Boston, Mass., in chair.
Paper "The Sunday School", Rev. James Vila Blake, Evanston, Ill.

12 M.—Final Business Meeting of the Conference

1.00 P. M.—Luncheon served in church.

2:00 P. M.—"Does the Y. P. R U. promote the Rule of the Young?" Rev. Lee S. McCollester, D. D., Detroit, Mich. Discussion led by Rev. Henry W. Foote, Ann Arbor, Mich

2:00 P. M.—"The Race Problem" Rev. G. R. Gebauer, Alton Ill. Discussion led by Rev. J. H. Jones, Topeka, Kas.

6:00 P. M.—Banquet, Mr. Ralph Stone, Toastmaster. Speakers: Rev. George A. Thayer, Cincinnati, O.; Rev. Eleanor E. Gordon, Des Moines, Iowa; Rev. Edward A. Horton, Boston; Mr. Charles Seiders, Toledo, O.

THURSDAY, MAY 16.

MINISTERS' MEETING.

10:00 A. M.—"The Relation of the Minister to Social Forces", Rev. A. W. Wishart of Grand Rapids, Mich. Discussion led by Rev. J. M. A. Spence of Aurora, Ill.

MONDAY, MAY 13.

ALLIANCE DAY PROGRAM.

10:00 A. M.—May Meeting of the National Board of Directors. Miss Emma C. Low will preside. All officers of Branches and Chairmen of committees invited to attend.

12:30 P. M.—National Alliance luncheon. All Alliance members and friends invited. Mrs. Hiram Marks from Michigan will preside with short addresses by state directors.

2:30 P. M.—Public Alliance meeting in church auditorium, Mrs. Emma N. Delano, vice-president of Western States, presiding.
Opening Hymn.
Invocation, Rev. Eleanor E. Gordon.
Address of Welcome, Mrs. Reed Stuart.
Greeting of National Alliance, Miss Emma C Low.
Addresses, Mrs. Emily A. Fifield, Mrs. Mary B. Davis.
Roll call.

3:45 P. M.—Discussion. "Alliance Duties and privileges". Discussion led by Mrs. Arthur Bradley, followed by general discussion.

5:00 P. M.—Closing Hymn and Benediction.

Mr. Wendte's Lectures in the West

Under the auspices of the Billings Lecture Fund, Rev. C. W. Wendte is to hold a series of conferences with a number of our liberal churches in the Middle West, in the interest of the International Congress of Religious Liberals, to be held in Boston next September. The dates of his present engagements are as follows: April 28 (A. M.), Cleveland, (P. M.), Toledo; April 30, Cincinnati; May 1, Indianapolis; May 3, St. Louis; May 5, (A. M.), Chicago, Third Church, (P. M.), Universalist Church at Englewood, unison meeting; May 7, Madison; May 8, Milwaukee; May 10, Grand Rapids, Universalist Church; May 12, Ann Arbor; May 14, Detroit, Western Unitarian Conference. During his absence his pulpit at Brighton will be filled by Rev. Messrs. L. G. Wilson, S. A. Eliot, D. D., and C. E. St. John. Rev. W. M. Backus, the secretary of the Western Conference, at 175 Dearborn Street, Chicago, is in charge of Mr. Wendte's appointments while at the West.

"The past was a goodly one, and yet when all is said, * * * *
Duty, and work, and joy, these things it cannot give,
And the present is life, and life is good to live." —*W. E. Henley.*

The $150,000 Fund

THE denomination is to be congratulated on the outcome of the enterprise of raising $150,000 for the A. U. A. When the Rev. W. W. Peck of Needham had courage to launch his resolution proposing the undertaking last May, a general smile of skepticism passed among the delegates, and while the resolution was adopted with good natured unanimity, few were the people who took the matter seriously. THE UNITARIAN claims some merit for endorsing the proposition unreservedly in its first issue after the meeting, and has hammered away at the proposition unremittingly, ever since; but in some circles the project met with but scant encouragement, and six months were permitted to pass before the appointment of the proper committee to carry the enterprise into effect. After its appointment, however, there was no further lagging. The selection of Rev. William Channing Brown to take the work in hand proved most fortunate; and too much credit cannot be ascribed to him for his plucky, persistent, tactful and surpassingly sagacious prosecution of the scheme. *He believed in it, through and through, and he has made other people believe in it;* and the results have been well worth the while. We thank the Lord for WILLIAM CHANNING BROWN, THE MAN WHO DOES THINGS.

Notes From the Field

EDITOR'S NOTE—We welcome to this department news-notes from every corner of the Unitarian world. We desire actually to prove ourselves national,—(and for two nations, for Canada counts one) by the comprehensiveness of our field survey. We wish that our churches in the West, and in the South, and in Canada, and on the Pacific Coast might realize that in a sense their news *is more important and interesting* even than that from the older parts of the country; for it represents an ever-increasingly significant direction in our denominational development. All matter should be in our hands by the 20th of each month to insure publication in the next issue.

Unitarian Society
Rutherford, N. J.
Rev. Elizabeth Padgham, Minister

The young people of the Junior Alliance, assisted by the class of Boys' Unity Club, gave a most interesting social entertainment at the home of one of its members, Thursday, April 16. A bright little play entitled, "Aunt Mary from California," was admirably given by the girls, delightful music and recitations were rendered by friends of the club, refreshments were later served, and informal dancing indulged in, during the evening, all contributing vitally to the cordial spirit of "togetherness" amongst the young folks, and incidentally netting a substantial sum of money toward the "Parish House" building fund.

Second Unitarian Church
Allegheny, Pa.
Rev. Thos. Clayton, Minister

Our church at Allegheny, Pa., under the leadership of Rev. Thos. Clayton, is growing rapidly and has at present about 75 members. In the last month at least 10 have signed the constitution, mostly young men and girls. A minister of the orthodox church passed around circulars that he would "apply the knife to Unitarianism," but when he delivered his sermon we were surprised and pleased to hear him deal squarely with us, and we only wish that all churches would do the same thing. When we get our church established and when our friends come to find out the Unitarians are trying to build up Christianity and make it

acceptable to all nations, then they will cease to be afraid of us, as orthodox people naturally are at the present time.

First Unitarian Church
Hamilton, Canada
Rev. W. Delos Smith
Minister

This church has had a series of three lectures which have been enjoyed by the members, and have interested many outsiders. The first was given by Rev. George L. Sprague, Dunkirk, N. Y., on Savonorala; Miss Marie Macartie, soloist of the choir, sang two solos very acceptably. The second lecture, by Rev. William I. Lawrance, on Liberal Religion in Japan, was instructive as well as interesting. After the lecture he gave a talk on the Unitarian Sunday School Teachers Institute, and as a result regular meetings of the Sunday School teachers for study, conference, etc., are held. The last lecture was held April 16, when Rev. J. T. Sunderland's successor in Toronto, Rev. R. J. Hutcheon, M. A., spoke on The good and bad influence of Novel reading. Rev. and Mrs. Sunderland were good friends of Hamilton's church and Mr. Hutcheon was given a cordial welcome. A treat in store for the congregation and friends is a lecture by Rev. Geo. H. Badger, April 23d, on Rudyard Kipling. Andrew G. McMillan, the clever organist and choir master of the church, has been seriously ill, but at the present writing has been able to resume his work. During his illness Miss Edith Mawson, a member of the congregation, most kindly played the organ, and though not a professional organist her work was most satisfactory.

London, Ont.

A most interesting day of celebration was Sunday, April 21, when the "Chapter House," built originally as part of an English church cathedral, was dedicated to the use of the Unitarian church. The building is a graceful and dignified structure of stone, with a good auditorium besides several rooms adapted to parish activities. The dedication service Sunday morning consisted of sermon by President Southworth of Meadville Theological School, a service of dedication conducted by Rev. Geo. H. Badger, besides fitting devotional service led by the pastor, Rev. Victor Gilpin. In the evening Rev. Geo. H. Badger preached the sermon, President Southworth assisting in the service. The attendance at both services was large. Sunday noon, the ladies of the society met with representatives of the Woman's Alliance of Toronto, and a branch Alliance for London was organized. Monday evening the members of the congregation and friends met for a social supper at the Chapter House, where there was spirited speaking, good music and the most cordial good fellowship.

Germantown, Pa.
Rev. Oscar B. Hawes
Minister

The Nicetown Boys' Club recently entered upon the fulfillment of its hope of years, when the fine new clubhouse at Clarissa Streets and Hunting Park Avenue was formally dedicated and became the possession of the organization.

The dedicatory exercises were in charge of the president of the club, Oscar Hawes, pastor of the Green Street Unitarian Church, who delivered the chief address. Mr. Hawes outlined the growth of the organization and spoke of its usefulness in the community. The other speakers were Rev. J. J. Bullen of the Nicetown Baptist Church and Dr. Sinclair of the Nicetown German Lutheran Church.

The Boys' Club of Nicetown was organized five years ago among the boys and young men of the Nicetown mills. It now numbers over 250 members and includes a number of public school pupils. There are classes in carpentry, cobbling, brass hammering and wood burning. In the Fall a course in printing will be begun and a room fitted up with model presses.

We shall publish an illustrated article describing this valuable enterprise in an early issue of the UNITARIAN.

First Congregational Church
Deerfield, Mass.
Rev. Thomas E. Birks
Minister

The First Church of Deerfield, with a history going back 234 years to the time when Samuel Mather, grandson of the emigrant, Rev. Richard Mather of Loxteth, England, and Dorchester, Mass., preached to the first settlers in "Ye little meeting house that they use for their meeting on meeting house hill," held its annual Parish meeting on Monday, April 8th. The reports of the treasurer, trustees and committee, and the Ladies' Society, Sunday School and Women's Alliance all showed the church and its institutions in a sound, healthy, flourishing condition, with an earnest and united people.

The Ladies' Society has had a very prosperous year, holding social meetings in the homes of the members or at the Memorial room every two weeks, and an Annual Fair and Supper in the Town Hall in February.

During the last three years this society has spent over $500 in repairing and improving the church and parsonage, has contributed $100 annually to the support of religious worship and has over $270 on hand.

The Sunday School has added to its members both of teachers and scholars and has now 50 in regular attendance. It subscribes for Every Other Sunday to the Sunday School society and the Children's Mission.

The men also have helped, and by their annual Supper and Entertainment in the Town Hall have been able to contribute $100 annually to the church, and this year have presented $24 worth of crockery to the Ladies' Society.

The Women's Alliance has had pleasant meetings, and seeks to interest its members in the religious work of the church. It has had addresses by Mrs. Davis of New York. Rev. M. B. Barnard of Rowe, Mrs. Mary P. Wells Smith of Greenfield, and the pastor has given a series on The Great Religions of the World.

The pastor's report showed that the services of the minister were in as great demand now as at any time during the last 40 years. In five years he has been called to officiate at 75 funerals and 38 marriages, the last year alone the numbers were 22 funerals and 10 marriages.

Then, besides the morning service and Sunday School at Deerfield, he has preached during the year 40 times at Turner's Falls on Sunday evening, and between morning and evening service six times in the Baptist Chapel at West Deerfield and once at Montague City.

The Knights Templars of Greenfield and the Grand Army Posts of Greenfield and South Deerfield have attended special services in the church, and during the year the minister has given 16 addresses to Clubs, Women's Alliances and other societies in neighboring towns.

The Church contributed $51 to the San Francisco Relief Fund, and doubled its subscription to the A. U. A. this year,

Altogether, for an old church in a small town, its members feel that it is still very much alive and doing its share of beneficient work.

First Congregational Society
Leominster, Mass.
Rev. F. J. Gauld
Minister

During March special Vesper Services were held on Sunday evenings, with speakers from out of town.

At a special Parish Meeting, held April 3d fifty-five new members were admitted to membership in the Parish.

The Alliance held a very successful Japanese Festival on the afternoon and evening of April 12th. This festival netted nearly one hundred dollars for the treasury of the Alliance.

All branches of the church are active, and in good condition, and the winter has been a most successful one.

First Unitarian Society
West Newton, Mass.
Rev. Julian C. Jaynes
Minister

"In our parish," said Mr. Geo. Hutchinson of this church, in an address before the Boston Unitarian Club, "the conspicuous man is he who fails to appear at the Sunday morning service. We have a sort of method about it: first, we all go, and then, if the sermon is a good one, we remain and talk it over, even confessing our approval to the minister, thus causing after each service a congestion in the broad aisle. When one wishes to be away for several Sundays, he reports."

Pilgrim Church
Attleboro, Mass.
Rev. J. H. Applebee
Minister

Plans have been drawn and accepted for a new church building. A very desirable lot has been given to the church by one of its members. The prospect of a place of worship in the near future has inspired the committee to further diligence, and frequent socials and parties have been held.

A May-pole dance is planned for the first day of the month, with its procession and May Queen. The membership committee has started a mile of pennies. When the mile is completed, over eight hundred dollars will be raised.

The church and Sunday School have entered into the scheme with zeal and by the close of the year we hope to display our mile of pennies.

Church of the Unity
Rochester, New Hampshire
Rev. Geo. L. Mason
Minister

The Ladies' Alliance has received in gifts from individuals of late one hundred and ten dollars. This body of women also has undertaken to raise money to help take up the only note now out, a matter of some two hundred dollars. The Easter sale netted over fifty dollars on a stormy day. The minister is to deliver the Memorial Day address at Strafford, twelve miles out, where he began his ministry as a Free Baptist. Every minister in the city helped win the no-license victory last November, the new policy taking effect May 1st.

All Souls' Church
Washington, D. C.
Rev. U. G. B. Pierce
Minister

The church people here are beginning to agitate the question of more commodious quarters. The Sunday-school has outgrown its present quarters, and every Sunday morning the church auditorium is completely filled. The interest in the church and its work here is increasing, and the growing attendance indicates that more and more people are craving the message of free religion. Eighteen new members were added to the church roll on Easter Sunday. The vesper services given during the week preceding Easter were largely attended and were deeply appreciated.

The Sunday-school received a fine large picture, elegantly framed, of Rev. Edward Everett Hale, as a gift from Mrs. William S. Sampson, and on Easter morning the picture was formally presented to the school. Mr. Hale, with his daughter and wife, were sent for and given seats in the fore part of the Sunday-school room. The picture was standing upon an easel and covered with an American flag. Mr. Pierce, the pastor of the church, presented the picture to the school in behalf of Mrs. Sampson. The whole proceeding was a complete surprise to Mr. Hale, and he was visibly affected. It is expected that in a few weeks a picture of Senator Hoar of Massachusetts, a pew-holder in this church for so many years, will also be secured.

The contribution of this church to the American Unitarian Association for its work this year is about double what it has been, being nearly one thousand dollars.

Church of the Unity
Cleveland, Ohio
Rev. M. O. Simons
Minister

At the annual meeting of the Church of the Unity held on the evening of April 5th, most encouraging reports from all departments were presented. During the year the church people have contributed to their church $25,000, and the remaining debt of $13,200 on the new church building has been paid. The annual contribution to the Western Conference has been increased to $216, and the usual contribution of $200 to the American Unitarian Association has been much more than quadrupled. Thirty-five people have received the Right Hand of Fellowship. Beautiful memorial windows for Mrs. Thomas White and for Mr. and Mrs. W. P. Southworth have been installed. The Unity Club, the Unitarian Club and the Women's Alliance made highly interesting reports of a prosperous year. The Alliance has given over $3,500 for the new church building.

First Unitarian Society
Salt Lake City, Utah
Rev. Frank Fay Eddy
Minister

The minister of this church issues "now and then" a Parson's Letter which is generally full of practical suggestion to his people, as well as announcement of things hoped for and to happen. From its last issue we learn that "Lloyd Alliance is working with a vim these days" and that their very successful Easter Supper and Sale occurred April 19th. Also that Dr. Crooker from Boston visited them April 7th as "Billings lecturer of the A. U. A. preaching Sunday morning in behalf of the $150,000 fund, and speaking Tuesday evening at a Men's dinner, also at the University Club and at the University of Utah. The "Men's Dinner" is a new institution in the church but promises to be an energizing factor in its life.

People's Church
Kalamazoo, Mich.
Dr. Joseph P. MacCarthy
Minister

Our Easter services were especially pleasant and interesting. The sermon on "Jesus and the Resurection Life" was listened to by the usual congregation and a large delegation from the Knights of Pythias. At the close a Recognition Service was held for eleven new members, making a total of thirty-eight within the year. In the evening an appropriate Easter festival was held for the children. As an Easter offering we sent $15 to the Russian famine sufferers.

First Unitarian Church
New Orleans, La.
Rev. Harry E. Gilchrist
Minister

Easter Day was made the occasion for memorial services at the First Unitarian Church in honor of Rev. Theodore Clapp, the founder of the Church in New Orleans, and for thirty-five years a minister in this city. During the exercises a portrait of Dr. Clapp was unveiled and addresses were delivered by John F. C. Waldo and Rev. H. E. Gilchrist, the present minister of the church. A. L. Soule, President of the congregation, presided, and appropriate Easter music was rendered by the choir.

Mr. Waldo read a carefully prepared historical sketch of the church, which he declared

had been established in New Orleans for nearly three-quarters of a century. The first pastor of the Presbyterian Church was Rev. Sylvester Larned, who after was succeeded by Dr. Clapp. Dr. Clapp was born in Andover, Mass., in 1792 and was educated at Yale College and the Andover Theological Seminary. Throughout his work he showed his attachment to New Orleans, and appeared to regard the city rather as the city of his birth than the city of his adoption. His first sermon was preached in New Orleans in 1822 and he was successful from the first. Dr. Clapp went through twenty epidemics of yellow fever and cholera in New Orleans.

During his pastorate at the First Presbyterian Church he had been engaged in study of the doctrine of eternal punishment and other doctrines, and finally announced to his congregation that he did not believe in the orthodox Presbyterian doctrines which distinguished that denomination from the Unitarians. One immediate result of his declaration was the secession of some members from the church, and the organization by Dr. Clapp of the First Congregational Church. This later became the First Congregational Unitarian Church. Dr. Clapp was later tried before the Presbytery which had charge of this district, and was dismissed from the Presbyterian Church and deposed.

In 1851, by the fire which burned the St. Charles Hotel, Dr. Clapp's church, was destroyed. After the destruction of the church the congregation was in despair, and it was finally decided to hold services over the street railroad depot. In 1855 a church was built for the congregation, called the "Church of the Messiah." On account of ill health, in 1856 Dr. Clapp was compelled to resign, and lived in Louisville until his death.

Mr. Gilchrist spoke briefly regarding the future of Unitarianism in New Orleans. He predicted that in New Orleans the Unitarian movement will attain great success both in its influence and in the number of those who become interested in the movement. Regarding the conditions necessary to success, he said that many conditions which apparently are necessary are really not essential. Such things as these are wealth, perfect harmony, able and eloquent preaching, fine buildings, excellent music, social standing, auxiliary associations. What is essential is that the members cling steadfastly to their ideals, that they stand for consecrated service, and that the ideals be expressed in the lives of the members.

New Books

THE NEW THEOLOGY. by R. J. Campbell, M. A., Minister of the City Temple, London. New York. The Macmillan Co. 1907. Price $1.50 net.

This book of interesting heresy is certainly having a "record breaking" vogue quite unique in the realm of theological literature. Within a week of its publication five editions were exhausted and every daily newspaper in London had a review of it ready on the day of its issue. The author received $5,000 in advance for its manuscript, we are told, and his royalties on sales already made have far exceeded that amount. It is a book more talked about even than was "Robert Elsmere," that other exploit in popular heresy attaining the distinction of a "craze"—and the end is not yet!

Of course literary values are never gauged by advance sales. Many will come to the consideration of this volume prejudiced because of its much advertising. This, and other circumstances, we frankly confess gave us some misgivings as we turned to its pages. It was a delight to find it a book of frank, serious and engaging inquiry into religious problems, always interesting, nearly always inspiring, and despite the defects of hasty preparation and popular presentation not so superficial as one might have feared. None of its propositions sound very novel to American ears: a half score of Liberal Orthodox men in this country have said about the same things without turning the world upside down; and some have had the advantage of profounded philosophic insight and wider practical experience. But none have been more honest, brave, or genial than this popular occupant of the pulpit of Joseph Parker.

One quickly discovers that the "New Theology" throws promptly over-board pretty nearly everything distinctive of the "Old Theology." The English reviewer who pronounces the book "not Christian" has by no means an impossible thesis to defend. Belief in the infallibility of scripture, in the fall of man, in the Trinity, (in any other than a very metaphysical sense which all men would accept), the exclusive Divinity of Jesus ("What Christian doctrine has been affirming of Jesus for hundreds of years....is being seen to be true of every human being"; "The old issue between Unitarianism and Trinitarianism vanishes in the New Theology: the bottom is knocked out of the controversy"; are among his frank statements on this point); the virgin birth; the physical resurrection; the whole theory of

vicarious atonement and salvation through the blood of Christ; and eternal punishment,—all these things are frankly, even brusquely made way with; and the only thing that can in the least differentiate the teaching of Mr. Campbell from that of any average minister of a Unitarian church in America at any rate, (so far as theology is concerned) is his unfortified assumption that Jesus was transcendently sinless. "We have only seen perfect manhood once: and that was the manhood of Jesus. The rest of us have got to get there." Why a modern thinker who rejects the historical accuracy of the New Testament documents sufficiently to surrender belief in miracles, exceptional birth, and even the value of stated theologies therein enunciated should yet find it so easy to "centralize" theology on an assumption that has practically no Biblical basis whatever, can only be understood by one well versed in the phenomena of Liberal Orthodox psychology. Yet even this dogma, though made much of by Mr. Campbell, is not logically very essential to his scheme; he is right in saying that "Present day Unitarianism is preaching with fervor and clearness the foundation truth of the New Theology, the fundamental unity of God and man"; and we do not take unkindly his unwillingness to label his position "Unitarian"; indeed are rather glad that he does not.

Mr. Campbell has the advantage of presenting his theology with an aggressive tone of affirmation. The negative part of his work is kept well in the background; his positive postulates are ringingly and even enthusiastically set forth. The Immanence of God is his central principle. "The New Theology," he says, "holds that we know nothing and can know nothing of the Infinite Cause except as we read Him in His universe and in our own souls." "Religion," he says, again, "is man's response to the call of the universe." But more than this: man himself is of the substance of Deity. When Jesus is represented as saying, "I am in the Father and the Father in me,—he was speaking not of himself alone but all of humanity, for Mr. Campbell finds nothing in the experience of Jesus which is not shared with all human being. He is surer that he escapes the pittalls of sheer Pantheism than most of his readers will be. Many of his escapes are of the hairbreadth sort, and sometimes he does not honestly escape at all. He occasionally slips Metaphysics rather ignominously to find refuge in not too finical common-sense, and "Immanence of God" fails often to prove a formula with which to conjure effectively in popular theology. Yet on the whole his theories have warmth, vitality and engaging candor. His handling of the problem of evil is obviously a bit too easy, and in the discussion of sin he makes at least one pitable misstep: where he asserts that "sin itself is a quest for God—a blundering quest but a quest for all that." Behind his crudity of thought one can feel the urgency of a very significant truth, but Mr. Campbell suffers here perhaps most of all from the inevitable tendencies of the preacher's point of view as contrasted with that of the philosophic and scientific scholar. His "Christology" is complex but inocuous; the most radical Unitarian can comfortably subscribe to it; for the relation of Jesus to the Christ is practically that of every human soul and the relation of Christ to God is that of Ideal Humanity to Infinite Deity,—the perfect and highest expression of Being to the Being which is thus perfectly expressed. Mr. Campbell spends several chapters "rationalizing" the Christian scheme of salvation, which reminds us of the exploits of the famous Peterkin family in fixing over the cup of coffee into which salt had been put instead of sugar. Mr. Campbell seems to succeed in getting most of the bad taste of Calvinism and mediævalism out of his "Salvation" and the sweetness of sane humanity in to take its place: but one shrewdly discovers that the secret of his alchemy is that of the wise Woman from Philadelphia in the Peterkin story: throwing the spoilt cup of coffee away and making a new one properly sweetened at the start.

Many will regret that the writer did not put more time into the preparation of his book and make it more scholarly and consistant. We are not sure, however, that this would have been the better way, or that Mr. Campbell would have improved matters by waiting. His was a psychological moment for self-expression; and he had something very definite, forceful and useful to say; and despite superficialities, inconsistancies and some shocking lapses of good taste, he has said something worth while. We of America may be surprised at the rather boorish manners of his critics in England. Theological discussion there is obviously not as "an affair amongst gentlemen", and we regret that one of our Unitarian exchanges reveals the boor most flagrantly. The book is one to astound orthodox readers, no doubt, and make some narrow "liberals" impatient: but on the whole it is sure to do much good because containing so much that is preeminently true and progressive: and we are glad for the vogue that makes it a sensation.

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With headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass.

Local offices at 104 East 20th Street, New York City; 175 Dearborn Street, Chicago, Ill.; and 374 Sutter Street, San Francisco, Cal.

The American Unitarian Association

Founded in 1825

The chief missionary organization of the Unitarian Churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses publishes books, tracts and devotional works.

Address correspondence to the Secretary, Rev. Charles E. St. John.
Address contributions to the Treasurer, Francis H. Lincoln, Esq.
Publication Agent, Mr C. L. Stebbins

Unitarian Sunday-School Society

Founded in 1827

Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book room. Branch at 175 Dearborn Street, Chicago.

President, Rev. Edward A Horton.
Treasurer, Mr. Richard C. Humphreys.
Superintendent of Book-room, Mr. Philip C. McMurdie.

National Alliance of Unitarian Women

Organized in 1890

Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

Address correspondence to the Clerk, Miss Florence Everett.
Address contributions to the Treasurer, Mrs. Charles T. Catlin.

Young People's Religious Union

Organized in 1896

Promotes the organization of the young people of the Unitarian churches for "Truth, Worship and Service."

Address correspondence to the Secretary, Miss Grace R. Torr.
Address contributions to the Treasurer, Mr. Philip C. McMurdie.

GIVING is not the throwing away of that which we never miss, but it is the consecrating to noble uses that which is very dear to us, that which has cost us much, it is the bravely daring to be faithful over the few things given us.

—JENKIN LLOYD JONES.